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DISSERTATIONS

UPON

SEVERAL PASSAGES

OF THE

SACRED SCRIPTURES

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SACRED SCRIPTURES.

By *JOHN WARD*, D.L.L. R.P.G.C.
F.R. and A. SS. and T.B.M.



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BY JOHN WARD, D.D., R.P.C.C.

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ADVERTISEMENT.

THE reader may be assured, that the learned and judicious author of these DISSERTATIONS, after having selected them out of many others, which still remain in manuscript, had actually caused a fair copy of the work to be transcribed for the press. This, as he was prevented by death from printing it himself, is now faithfully given to the public from the said copy, and must undoubtedly serve the interests of religion and learning.

A D V E R T I S E M E N T.

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DISSERTATIONS

ON THE

SACRED SCRIPTURES.

I.

Noah's curse upon Canaan not an imprecation, but a prediction, Genesis, chap. ix.

THE words expressed by Noah, D I S S.
as they stand in our translation, I.
are these: *Cursed be Canaan, a*
servant of servants shall he be to
his brethren, ver. 25. The occasion of
which is related by the sacred historian,
who saith, that Noah being drunk with
the wine of his new vineyard, and lying
uncovered in his tent, Ham his younger
son, and father of Canaan, saw his naked-
ness, and told it to his two brethren Shem
and Japhet, who taking a garment upon
both their shoulders went backwards, and
covered the nakedness of their father.
When Noah therefore awoke, and knew
what Ham had done, he denounced the
curse above recited upon Canaan. But to
B curse

D I S S. I. ^{I.} curse or wish evil to the son for a fault of his father, has been thought not so consistent with the character of Noah. Nor indeed would it be so; but that is not really the case, for the words in the original do not express any ill wish upon Canaan. There is no verb either in the Hebrew text, or version of the Septuagint; and therefore it may be supplied in the future tense, *Cursed will be Canaan*, as denoting only a prediction by a prophetic spirit of what would afterwards befall the posterity of Canaan. For Canaan is not here to be understood personally, but his posterity. Noah says nothing of the other descendents of Ham, but only lets him know, that as he had misbehaved to himself, who was his father; so the progeny of his son Canaan would prove very wicked, and consequently very unhappy. And this might be very proper for Moses to mention, in order to shew the fulfilment of that prophecy, which was soon after to take place, by the Israelites, who were the descendents of Shem, and then about to expell the Canaanites, and possess themselves of their country *.

So

* What Dr. Leland has said upon this subject, in answer to the objections of Lord Bolingbroke, may be seen in the *Supplement* to his *View of the Deistical Writers*, p. 261.

So Isaac foretold, what would befall the progeny of Esau and Jacob ¹. And Jacob did the like with respect to all his own sons, and the two sons of Joseph ².

D I S S.
I.

¹ Genesis,
ch. xxvii.

² Genesis,
ch. xlix.

As those predictions therefore of Isaac and Jacob were spoken by a prophetic spirit; this of Noah also may be so understood, as the truth of it appeared in like manner by the event. And as to the form of words used by Noah, tho the verb be not expressed, as has been observed already; yet that it may be supplied in the future tense, appears from several instances of such denunciations in the writings of the prophets. Thus when king Ahaziah sent three captains successively with a band of fifty men to Elijah, as he was sitting on a hill, to order him to come down; the prophet thus answered each of them, according to our version: *If I be a man of God, let fire come down from heaven, and consume thee and thy fifty* ³. Where, as Mr. Morris has observed ⁴, it may be rendered from the Hebrew: *Fire will come down from heaven.* And accordingly the Septuagint translate it, *καταβήσεται πῦρ*. So again we translate that passage of Jeremiah, *Render unto them a recompence, O Lord*; but in the Septuagint it is, *ἀποδώ-*

³ 1 Kings,

ch. i.

⁴ Vol. I.

Serm. iv.

p. 112.

D I S S. σεις, *thou wilt render*¹, in the future tense.

I.

And as the learned writer above mentioned
¹ Ch. iii. 64. justly remarks, had this been duly attended

² Ibid.

p. 112.

to, several passages in the Psalms, which now seem to be revengeful wishes and imprecations, would have plainly appeared to be, what they really are, prophetic denunciations and predictions². The like

³ 2 Tim. iv. 14.

also may be said with relation to that passage of St. Paul, where speaking of the ill treatment he had met with from Alexander the coppersmith, he says: *The Lord reward him according to his works*³. For this seems rather declarative of what by inspiration he knew would befall him, than properly an imprecation. Agreeably to

which sense the Alexandrian copy reads the verb in the future tense, ἀποδώσει, *will render*. And the same apostle elsewhere speaking of Satan's instruments, uses that tense, ἔσται, when he says: *Whose end shall be according*

⁴ 2 Cor. xi. 15.

*to their works*⁴. The case of Ananias and Sapphira, mentioned in the Acts, chap. v. as likewise that of Elymas the forcerer, chap. xiii. who was struck with blindness by St. Paul, were of a peculiar nature, and necessary at that time, both to prove and vindicate the apostolical mission and inspiration.

II.

Wherein consisted the crime in attempting to build Babel, Genesis, chap. xi.?

AFTER the flood Noah and his family, who were then on mount Ararat in Armenia, very probably continued for some time to inhabit the hilly countries of Media and Affyria, which were driest and fittest for culture; and afterwards descended gradually into Mesopotamia and Babylon, as they increased. For the plain of Sinar, the place agreed on for the building of Babel, was in that country. And tho Nimrod, spoken of in the preceding chapter, as a mighty man, and a king, *the beginning of whose kingdom was Babel*, ver. 10. was but the grandson of Ham; yet he might not have distinguished himself till after the dispersion at Babel, which 1 Chron. i. 19. is said to have happened about the time of the birth of Peleg, the grandson's grandson of Shem, who was born a hundred and one years after the flood, that is fifty two years before the building of Babel, according to Mr. Le Clerk. For Japhet was Noah's eldest son, Shem the second, and Ham the youngest. Tho

D I S S. ^{II.} Moses has given us the account of his descendents before those of Shem, designing afterwards to be more particular as to these, who were to be the cheif subject of his following history. As men therefore lived at that time some hundreds of years, Nimrod, tho but the grandson of Ham, might not set up for a king, till a considerable time after the disperſion at Babel; notwithstanding it is mentioned before by the historian, who thought fit to postpone the lineage of Shem for the reason given already.

WHAT is said in chap. xi. 3. of their making use of *burnt brick*, and *slime* or *sulphur*, in the building of Babel, instead of *stone* and *morter*, agrees very well with the custom of those countries in after ages. For Herodotus tells us, that the walls of Babylon were built with *burnt brick* cemented with *sulphur*¹. And as to the description of the tower, they proposed to build, *whose top should reach to heaven*, ver. 4. nothing more is necessary to be understood by that form of expression in the Hebrew language, than *a very high tower*. So Deut. i. 28. we read of *cities walled up to heaven*, and chap. ix. 1. *cities fenced up to heaven*. Herodotus says, that the temple

ple of Belus remained at Babylon in his ^{D I S S. II.} time, which was square, and extended two furlongs, or a quarter of a mile, on every side; that in the middle of it stood a solid tower of the same form, each side of which was one furlong in length; and that there were seven others above it raised one over another, with a spacious temple at the top, but no image in it. The ascent was on the outside, which made it stronger¹. ^{1 Ibid. cap. 180.} The area of this tower did not much differ from that of the largest Aegyptian pyramid, according to the account of Mr. Greaves. But Diodorus Siculus says, the tower of Belus was fallen down thro age in his time², which was about three hundred seventy years after Herodotus. ^{2 Lib. i.}

SOME have thought, that by *the children of men*, ver. 5. are meant the posterity of Ham, in opposition to good men, called the *sons of God*, and the *children of God*, ^{3 Genesis vi. 2, 4.} as well before the flood³, as afterwards⁴. ^{4 Deut. xiv. 1. and 1 John iii. 1.} They suppose therefore, that those only were concerned in that work. But there is no evidence of this in the history; and there might be other families of Japhet, if not of Shem also. Some have likewise imagined, that there were seventy different tongues then introduced, answering to the

B 4

like

^{II,}
 DIS S. like number of families descended from
 Noah at that time, as mentioned Genesis,
 chap. x. But neither is there any proof
 of this, and a less number would have
 been sufficient to defeat their design; espe-
 cially as it must have been miraculous,
 which would doubtless deter them from
 proceeding.

THIS history is referred to in Wisdom,
 chap. x. 5. where it is said: *The nations in
 their wicked counsel being confounded.* And
 had it not been *wicked*, it would not have
 been so punished. However as the nature
 of the crime is not expressly mentioned,
 expositors have differed in their opinions
 concerning it. But might it not be, that
 as the memory of the antediluvians was
 then obliterated, and God had promised
 never more to destroy the earth in that
 manner; they imagined they should be
 able by this means to bid defiance to any
 other general calamity, that could happen
 to the world, from having such an effect
 with regard to themselves? Tho as God
 is said to bless them in replenishing the
 earth¹; might not this include an admo-
 nition to disperse afterwards for that end,
 to which they were then averse? The
 punishment therefore seems well adapted
 to

¹ Genesis
 ix. 1.

to such a vain presumption; since the de-^{D I S S.}
 sign being frustrated by the multiplicity of ^{II.}
 languages, before they could accomplish
 it, the end proposed of perpetuating their
 memory by that method was necessarily
 defeated. For as to their dispersion, which
 followed upon it, that may be considered
 as a thing of course; since those, who
 spoke the same language, would naturally
 keep together, and separate from the rest.
 And so we find they did accordingly ^{I.}

^I Genesis
 chap. x.

III.

*Joseph's conduct considered in buying up the
 corn in Aegypt, Genesis, chap. xli. and
 xlvii.*

IT was necessary at that time, as appears ^{D I S S.}
 by the history, to lay up a large quan- ^{III.}
 tity of corn against the approaching famine.
 Aegypt was always very fertile of corn,
 and one of the cheif graineries of the
 Romans. But the produce must have
 been exceding large for the seven years
 before this calamity, that the fifth part of
 it should be sufficient both for Aegypt, and
 the neighbouring countries, the seven fol-
 lowing years; for Joseph is said to have
 purchased no more.

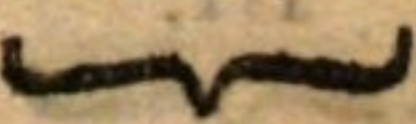
D I S S.
III.

king to hearken to the advice of Joseph, in making such provision against the famine, and not to leave it to be done by private persons. For had he only recommended it to them, it might not have been done at all; some might have been averse to it, as not believing what Joseph declared; and others might not be able. And to have obliged them to such an expence and trouble, without any apparent necessity, must have been thought very hard. Besides, if they had done it, when the famine came on, the necessities of their neighbours would scarce have been so well supplied; self preservation would probably have made them cautious of parting with too much, and a diffidence, whether the distress might really end at the time foretold by Joseph. It was therefore both kind and prudent in Pharaoh to take this matter into his own hand, and provide for the safety of his country; that under the conduct of so wise a steward all might be equally provided for. And as he purchased but a fifth part of the corn, here was no monopoly; but every one was left to make what provision he would for himself and family. And as the king purchased this corn,

corn, he had a right to sell it again; first ^{D I S S. III.} for money, and when that was gone, for  cattle; which being preserved, it is probable, that in those barren years there might be some grass in the grounds near the river. And so far as appears, all were treated alike, except the priests; who had before an allowance from the king without paying for it, which continued the same; and therefore, as it is said, they sold not their lands ¹.

THE only difficulty seems to be with respect to the people's lands and persons, both which they at last make an offer to surrender to the king ². Joseph was but ² Ver. 19. a steward for the king, who by his advice had been at this vast expense of building graineries thro the kingdom, purchasing corn, preserving it, and keeping officers to distribute it, for so many years. Under these circumstances, if we consider how fond princes generally are of power, Joseph seems to have acted a very kind part to the people. They come to him voluntarily, and offer an absolute surrender of their estates and persons to Pharaoh, if he would give them corn to support their lives. Joseph is so far from taking the advantage of their pressing circumstances at

¹ Genesis,
ch. xlvii.
22.

DIS S. at that time, that he ties them down to
 III.  neither of the conditions, which they themselves offered. All that he insists upon is, as some have apprehended, an increase of the tax or tribute arising from the produce of their lands, a fifth part annually; which till then they suppose to have been a tenth. That their lands were taxed before, has been imagined, from what is said by Herodotus¹, and Diodorus Siculus²; who observe, that the lands of the priests paid no duty. Tho' what those historians say, may possibly refer only to after ages. But however that might be, this taxation made by Joseph was no more than four shillings in the pound, which has sometimes been paid by us in time of war. And in adjusting this he might perhaps proportion it to the king's expense, in purchasing a fifth part of the crop for the seven plentiful years, in order to preserve their lives in the famine; which he required for the future, as a proper return for their preservation.

¹ L. xi.
 c. 37.
² L. i.
 pag. 46.

IT is said indeed, that by this means
³ Genesis the land became Pharaoh's³, so that the
 xlvii. 20. tenure of the people came to be in some measure altered; which appears likewise by Joseph's removing them from one part
 of

of the country into another ; and this probably to prevent any future disturbances for what they had done, when they should afterwards come to be in better circumstances. Their condition therefore from that time seems to have been somewhat like the state of those, whom the Romans called *emphyteutae* ; and our law, I think, calls *vassals*, or *tenants in fee*. But yet, as Joseph by virtue of his office was obliged to shew a proper regard to the interest of his prince ; can it be supposed, that any minister of state in like circumstances would have attempted to do more in favor of the people ?

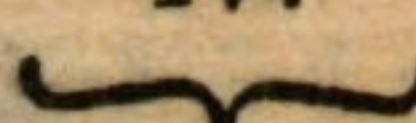
D I S S.
III.

IV.

*The case of Moses in killing the Aegyptian,
Exodus, chap. ii. Acts, chap. vii.*

IN order to make a right judgement of this fact, it may not be improper to consider the circumstances of the Israelites at that time. They had some ages before been invited into Aegypt by the king, out of gratitude for Joseph's having preserved the country from famine. Upon their coming they met with a very kind reception, and continued for a great while quiet and

D I S S.
IV.

DIS S. and undisturbed ; till in proceſs of time
IV.  they ſo increaſed, that the court grew jealous of them, and treated them with great ſeverity, imploing them in the moſt laborious and fervile works ; and indeed conſidered them no otherwiſe than as ſlaves, and their intire property, as appears by the order given for killing all their male children.

WHILE they were in theſe unhappy circumſtances, Moſes was born, and by a very remarkable providence not only preſerved, but carried to court, where he had all the advantages of a polite and liberal education ; and continued there, till he was forty years of age. Then he was inclined to go among his brethren the Iſraelites, and obſerve the hardſhips they endured. When he came thither, he ſaw one of them ſuffering very hard treatment from an Aegyptian, as ſome ſuppoſe, one of the task maſters. By comparing the two accounts of this matter in Exodus and the Acts, it appears by the latter, that the Iſraelite ſuffered wrongfully. For Stephen ſaies, that Moſes ſaw him *ἀδικούμενον*, *treated injuriouſly*. The manner of it, as repreſented in Exodus, was, that he obſerved the Aegyptian *τύπτοντα* *ſmiting* him ; as
the

the Septuagint translate it, and that to such ^{D I S S.}
a degree, that, according to Stephen, the ^{IV.}
Israelite was καταπονέμενος *quite debilitated*,
and lay at his mercy. Upon this Moses
stepped in, and ἠμύνετο *rescued him*, καὶ ἐποίη-
σεν ἐκδίκησεν *and vindicated his cause*, or *did*
him justice, by killing the Aegyptian, there
being probably no other way of doing it.
It is not said indeed, that the Aegyptian
had a murderous design, and would have
proceeded to kill the Israelite, when he
had him in his power, if Moses had not
interposed. But it seems very reasonable
to suppose it, both from the circumstances
of the story, and the character of Moses,
as the meekest man upon earth. Nor does
the word πατάξας, used both by the Sep-
tuagint and Stephen concerning Moses, as
smiting the Aegyptian, necessarily signify
that he designed to kill him. But if he
had not, it would certainly have been a
very imprudent action to have struck him
at all. Since had the Aegyptian lived to
make his complaint at court, it must very
probably have cost him his life.

THIS action therefore may be con-
sidered, as done to save the life of an in-
nocent man in the utmost extremity, by
the death of him, who would otherwise
have

DISS. have killed him. The Israelites had doubt-
 IV. less a natural right to rescue themselves
 from the unjust slavery, to which they
 were reduced, had it been in their power.
 And any one of them had the like right to
 defend his own life against any single
 Aegyptian, who should attack it, tho by
 the death of the aggressor. And upon the
 same principle it has been thought, that a
 third person might rescue another from
 one about to murder him. Cicero in his
 defense of Milo says, that Clodius was not
 killed by Milo himself, but by his servants;
 which, as he adds, was no more than what
 every master would expect from his ser-
 vants in the like circumstances ¹. What-
 ever was the truth of that fact, he would
 not have mentioned it as an allowed case,
 if an assassin might not have lawfully been
 taken off by a third person. And Grotius
 produces the opinion of several antient
 writers, both among the Greeks and Ro-
 mans, in support of that principle ².
 It does not appear, that Moses had any
 impulse upon his mind to kill the Aegyp-
 tian, in order to recommend himself to his
 brethren, and set up immediately for their
 deliverer. They had reason indeed to ex-
 pect a deliverance, from the promises given
 to

¹ Orat. pro
 Milon.
 cap. 10.

² De jure
 bell. et
 pac lib. i.
 cap. 5.

to their ancestors, that they should possess ^{D I S S.}
the land of Canaan; as likewise from the ^{IV.}
charge left by Joseph, that they should
carry his bones thither along with them.
Nay and it seems plain from Stephen's
words, that Moses thought himself de-
signed by God for that service; since he
imagined that his brethren would judge
so of him. But it does not follow, that
he thought, he was then to set about it;
and therefore killed this Aegyptian in an
authoritative manner. He might intend
no more, than to shew his affection and
zeal for them by this act of justice, at the
risk of his own life; and by that means
to encourage their hopes and expectations
from him at a proper season. And that
they were to blame in not taking it in
this view, seems plain from Stephen's
reasoning. For he there upbraids them
with the several instances of their oppo-
sition to the kind designs of God in their
favor, of which this is one, and at the
same time justifies the action; since had
it been a wicked action, they could have
had no reason to form to themselves any
encouragement or expectations from it, or
the person who performed it.

V.

The travels of the Israelites from Aegypt into Canaan attended with a variety of miracles.

D I S S.

V.

THE children of Israel journied from Ramases to Succoth, Exodus xii. 37. From Succoth to Etham, in the edge of the wilderness; where mention is first made of the Lord's going before them in the pillar of a cloud by day, and the pillar of a fire by night, chap. xiii. 20, 21. From thence they removed to Pihahiroth, near the sea; which was done by the command of God, that they might be carried miraculously thro the sea; and was doubtless as great a miracle, as the cloud and fire, chap. xiv. 2. Here the Aegyptians pursued them, when the angel of the Lord, which went before the camp of the Israelites, now removed, and went behind them. By this means the pillar of a cloud was between them and the Aegyptians, so as to occasion darkness to the latter, but to give light to the Israelites; which must also be miraculous, ver. 19, 20. *The Lord looked thro the pillar of the fire and of the cloud,*

cloud, and troubled the host of the Aegyptians; and this the Aegyptians themselves acknowledged, ver. 24, 25. At Marah, the next station, the waters were made sweet by throwing in a tree, chap. xv. 25. From thence they came to Elim, ver. 27. And from Elim to the wilderness of Sin, chap. xvi. 1. where they were fed with manna, ver. 14. which was not found on the Sabbath, ver. 25. Moses smites the rock in Horeb, and water came out of it, which followed them afterward, ch. xvii. 6. Amalek engages with the Israelites, and is beaten, when Moses held up his hand, ver. 11. Jethro, the father in law of Moses, came to him, with his wife and two sons, while he incamped at Horeb, or Sinai; and returned again from thence to his own land, chap. xviii. The Israelites come to Sinai on the first day of the third month after their departure from Aegypt, chap. xix. 1. Here the law was given, and the ark with the tabernacle was built; and here they tarried till the twentieth day of the second month, in the second year; and at their departure from hence were directed in their march not only by the pillar, but also two trumpets, Numb. x. 6, 12. At their re-

DISS. ^{V.}moval Hobab, the son of Raguel, the father in law of Moses, who had staid with him till that time, would have returned home; but Moses persuaded him to go with them, saying, *he might be to them as eyes*; which the Septuagint translate *πρεσβύτης*, an *elder* or *adviser*, ver. 29—31. From hence they marched to the wilderness of Paran; where the cloud rested, that went before them, ver. 33. And here they were fed with quails, at a place called Kibroth-hattaavah; from whence they went to Hazeroth, chap. xi. 31—35. Here Miriam and Aaron spake against Moses; and the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, ch. xii. 1—5. The Israelites removed from Hazeroth, and pitched in the wilderness of Paran, ver. 16. Persons were sent to spy out the land, where Hobab might be serviceable, chap. xiii. 1. The spies return at Kadesh, ver. 26. The Israelites for their rebellion were ordered to march back into the wilderness by the Red sea, chap. xiv. 25; and wander there forty years, before they entered Canaan, ver. 33. After their return to Kadesh Aaron dies upon mount Hor, in the borders of Edom, chap. xxxiii.

37, 38. From thence by several stages ^{D I S S.}
 they at length come to the plains of Moab ^{V.}
 by Jordan, near Jericho, ver. 48. Deuter.
 i. 1. The Israelites pass over Jordan fol-
 lowing the ark, which was carried before
 them by the priests. Upon whose en-
 trance into the river the waters divided in
 a miraculous manner, to make them a
 passage; as they had done before at the
 Red sea, Josh. chap. iii. 13, 14. Hitherto
 they had been attended by the pillar of a
 cloud and a fire, but after this the ark
 was their guide.

By this narrative it appears, that in this
 journey of the Israelites from Aegypt into
 Canaan a constant series of miracles, and
 plain manifestations of the divine presence,
 had always accompanied them. But not-
 withstanding this, Mr. Toland has thought
 fit to represent the account of the pillar of
 a cloud and a fire as a fiction of the histo-
 rian; and nothing more in reality than a
 pan of fire upon a pole, which was carried
 before them to direct their march. And
 the person, who carried it, he takes to
 have been Hobab. But who carried it
 from Etham, for it had attended them
 from thence, before Hobab came into the
 camp? Mr. Toland indeed indeavours to

D I S S. support this notion from a custom of the
 V. eastern nations, in carrying vessels of fire
 before their armies. But he produces no
 instance from antiquity of any such prac-
 tice, as carrying fire before an army in
 their march for a guide. Cyrus had fires

¹ *Cyropaed.* in his camp, as we learn from Zenophon ¹.
 Lib. iii.

And Alexander used the signal of smoak
 by day, and fire by night, besides trumpets,
 as a signal for the march of his army in
 Asia; but not as a guide in their march ².

² *Curt.*
 Lib. v.
 c. 2.

He had before used the image of the sun
 inclosed in crystal, and placed over his
 tent, for the like purpose ³. But this he
 could not have borrowed from the Persians,
 who used no images. Moreover we find,
 that the number of the Israelites, who
 went out of Aegypt, were six hundred
 thousand men, besides women and chil-
 dren, Exod. xii. 37. From whence Mr.
 Le Clerk computes the whole number
 might be upwards of twenty hundred
 thousand, besides their cattle and carriages.
 And when they came to the sea, he sup-
 poses the channel might open wide enough
 for two hundred men to march a-breast;
 which if so, would make the whole body
 to consist of ten thousand rows one behind
 another ⁴. How then was it possible for

³ *Ibid.*
 Lib. iii.
 c. 3.

⁴ *Hist.*
Universal.
 pag. 17.

any

any man to carry a vessel upon a pole of ^{D I S S.}
 sufficient size, and hight, to be seen by ^{V.}
 such a train? And how could it be any
 direction to those in the front, when it
 came in the rear, between the Israelites
 and the Aegyptians; as was the case in
 marching thro the Red sea?

VI.

*The crime of Moses and Aaron at the waters
 of Meribath at Kadesh. Numb. chap. xx.*

THERE was a like miracle to that ^{D I S S.}
 performed here, in bringing water ^{VI.}
 out of a rock at Rephidim¹, which was ^{Exodus}
 in the first year after they came out of ^{xvii.}
 Aegypt. But Moses having then executed
 his orders, in the manner he was directed,
 was not blamed. And there the people
 ask: *Wherefore is this, that thou hast*
brought us up out of Aegypt to kill us, and
our children, and our cattle with thirst?
 Meaning *their children*, which they carried
 with them out of Aegypt. But this mi-
 racle in Numb. xx. was at Kadesh, on the
 borders of Edom, not far from the land
 of Canaan, and in the fortieth year of
 their travels². And here the people's ^{Numb.}
 complaint is: *Why have ye brought up the* ^{xxxii. 36.}

D I S S
VI.

*congregation of the Lord into this wilderness,
that we and our cattle should die there¹.*

¹ Numb.
xx. 3.

This was thirty eight years exclusive after the like miracle at Rephidim, and the complainants were another generation, very few of the former generation being then living. And therefore they mention only *themselves and their cattle*. Tho some editions of the Septuagint for κτήνη *cattle* read τέκνα *children*, possibly thro a mistake from an affinity in the words.

THE crime here charged on Moses and Aaron is this: *Because ye believed me not, to sanctify me in the eyes of the children of*

² Ver. 12. *Israel². Which is thus expressed in the Psalms: Because they provoked his spirit, so that he spake unadvisedly with his lips³.*

³ Psalm
cvi. 33.

It must have been very provoking even to a man of his meek spirit, to find this young generation imitate their parents in their murmurings; when they had seen the fatal consequences of them both to their parents and themselves, by all that they had suffered for near forty years. And his mind was so far transported, that he not only executed his orders in a different manner, from what he was directed; but likewise seems to have doubted of the success of them. He was ordered to speak

to the rock to discharge the waters, when ^{D I S S.}
instead of that he speaks to the people. ^{VI.}

Nor does it appear, that he was ordered to strike the rock. For Aaron's rod, which he carried with him, had been laid up before the ark, as a memorial against the rebels¹; and was perhaps now brought¹ Numb. xvii. 10. out to their view, only as a reproof. But

Moses struck the rock with it *twice*, as in a passion. And the manner of expression, which follows, may seem to carry a doubt with it. We translate it: *Hear now, ye*

rebels, must we fetch you water out of this rock? But in the Seventy it is: *Shall we fetch?* As when Sarah said: *Shall I of a surety bear a child*²? And accordingly² Genesis

Moses is here charged with unbelief³. ^{xviii. 13.}
³ Ver. 12.

Indeed he had in another case expressed his unbelief before, concerning the quails.

But as that was done privately, he had only a gentle reproof: *Is the Lord's hand waxed short*⁴? But here he is charged⁴ Numb. xi. 23. with expressing it publicly, *in the eyes of the children of Israel*, and when he was executing a divine commission; which were great aggravations of his crime.

VII.

*Balaam's character, and, Whether his Ass
spoke with an human voice. Numbers,
chap. xxii.*

DISS.
VII.

BALAM seems to have been a worshipper of the true God, Num. xxii. 18. where he calls him, *The Lord my God*. And that he was a prophet, appears from his predictions concerning Israel, chap. xxiv. However, he must have been an ill man, by his complying with Balak's invitation to curse Israel. For in chap. xxii. 12. it is said, that upon Balaam's consulting God, whether he should go with Balak's messengers, God said to him, *Thou shalt not go with them; thou shalt not curse the people, for they are blessed*. Here are two prohibitions, with a reason given for the latter. But Balaam reported only the former to the messengers of Balak, ver. 13. which was contrary to the duty of a prophet, as we are told by Jeremiah, whose words are these: *The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully*¹.

¹ Chap.
xxiii. 28.

This encouraged Balak to send a second
message,

message, which there would have been no ^{D I S S.}
room for, had Balaam reported the whole ^{VII.}

of God's answer to him at first. And therefore when he again consulted God upon this second message, he receives for answer: *If the men are come to call thee, go with them; but yet the word, which I shall say unto thee, that shalt thou do,* ver. 20.

But this answer is not so explicit as the former: for then he was told expressly, what reply to give to the messengers; but now he is not directed, what to say to Balak, when he should see him. And tho before he had been ordered not to go with the messengers; yet upon presuming thus again to consult God, after he had received that prohibition, God saith to him, *Go with them*; which is not to be considered as a direction, but rather a permission; like Elisha's answer to the sons of the prophets, when they pressed him to send them to seek Elijah. Where it is said: *And when they urged him, till he was ashamed, he said, send. They sent therefore fifty men, and they sought three days, but found him not. And when they came again to him (for he tarried at Jericho) he said unto them: Did not I say unto you, Go not* ¹.

So in like manner it is said ¹ 2 Kings
here, ^{ii. 17, 18.}

D I S S. here, with respect to Balaam, that God's
 VII. *anger was kindled, because he went, ver. 22.*

By which it appears, that this was not an order for him to go, but only a concession; leaving it to his own choice, when he knew the mind of God.

It was a custom with the Romans to endeavour first by their priests to invite the gods of their enemies from them, and then

² *Plin. N. curse the country*¹. And Balak seems to
 H. L.
 xxviii.
 c. 2.
Macrob.
 L. iii.
 c. 9.

have thought, that if Balaam, as a prophet, could by gifts and fair promises be prevailed on to curse the Israelites, he should afterwards be too many for them, and, as he himself says, *drive them out of the land, ver. 6.* But tho Balaam appears to have taken the usual method of pious men in those early times, for consulting the divine

² See Gen. mind², with a view to gratify Balak;
 chap. xv. yet he could not obtain a favorable answer for him against Israel. Balaam's crime therefore was an excessive desire of riches and honor, with the unjustifiable methods he pursued, in order to attain them. And so it is represented by the apostle Peter, when he says, that *he loved the wages of unrighteousness*³. If he had acted right,
³ 2 Epist. ii. 15. he should not have entertained Balak's messengers at first, who carried gifts with
 I them.

them. Because the prophets were not to ^{D I S S.} take money, when consulted; for doing ^{VII.} which they are blamed by Micah, who saith by way of complaint: *The prophets divine for money*¹. Besides Balaam was ^{1 Chap. iii. 11.} still more culpable in persisting in his journey to Balak, notwithstanding the admonition given him to the contrary, not only by the angel, who appeared in the way to prevent him, but likewise by the surprizing miracle of the asse's speaking, when struck by him. For that this was a real fact, and not a dream, as some have imagined, is evident by her crushing Balaam's foot against the wall; as Saul was struck with blindness, when Jesus appeared to him in his journey to Damascus². ^{2 See Acts, chap. ix.} And St. Peter plainly represents it as such, when he saith: *The dumb asse speaking with man's voice forbid the madness of the prophet*³. With whom likewise Josephus^{3 2 Ep. ii. 16.} agrees in the account he has given of it⁴. ^{4 Antiq. Jud. iv. 6. 3.} And indeed what was it but madness, that after so plain a prohibition, as was given him by God's first answer, he should consult him again? And then upon a second answer, with only a permission attended with displeasure, he should determine to go? However God was pleased thus by a miracle

D I S S. miracle to try him once more, which
 VII. having no effect, it is no wonder, that he
¹ See Numb. ch. xxxi. 8. was at length slain by the Israelites¹, for
 his perverseness, and the wicked counsel
 afterwards given by him to Balak against
² Revelat. ii. 14. them².

VIII.

Whether the prohibition of the second commandment, Exod. xx. 4, 5. related only to images and pictures made on a religious account, or to all in general.

D I S S.
 VIII.

THIS prohibition seems to have extended only to the former. For Moses was afterwards ordered to make two Cherubims, and place them over the ark; which however were not to be worshipped¹. And he afterwards made the brazen serpent in the wilderness². And when the Roman denary was brought to our Saviour, impressed with the head of the Roman emperor, he shews no dislike to the civil use of such images³. And therefore when it is said: *Thou shalt not make unto thyself any graven image, &c. Thou shalt not bow down thyself to them, nor serve them*: The meaning must be: *Thou shalt not make them, in order to worship*

¹ Exod. xxv. 18.

² Numb. xxi. 8.

³ Matth. xxii. 20.

ship them. And so it is explained in DISS. VIII. Levit. xxvi. 1. *You shall make you no idols, nor graven image, &c. to bow down unto it.* And again, when the prophet Amos charges the Israelites with *having made to themselves the tabernacle of Moloch and Chaiun, their images, and star of their god*¹; Stephen, in repeating this charge,¹ Chap. v. 26. adds, *figures, which ye made, to worship them*².

² Acts vii.

THE reason therefore of expressing this⁴³ prohibition by two distinct injunctions, rather than to have said, *Thou shalt not make them, in order to worship them*, might possibly be, to render it more full and express. For in those idolatrous countries, which they were going to possess, they must frequently meet with such images erected for divine worship. And therefore they are here forbidden not only to make any such themselves for that end; but also to worship them, when they should find them already made by the inhabitants.

IX.

What is meant by that expression: For he that is hanged is accursed of God, or, the curse of God, Deut. xxi. 23.

DISS.
IX.

HANGING was not properly one of the punishments inflicted by the Jewish law, which were four; stoning, burning, beheading, and strangling the criminal as he stood on the ground. But none were hanged, till after they were dead. And, as the Jewish rabbies, and many Christian commentators say, only idolaters and blasphemers were so treated; having been first stoned, which was reckoned the most severe punishment of any. And as their crimes were the most heinous, and offensive to God, this addition of hanging them afterwards was appointed, as a token to denote the divine displeasure against those criminals; who are therefore said to be *accursed of God, or, the curse of God, that is, execrable to him.* And this treatment was designed to represent them as the worst of men, neither fit to live, nor to enjoy the common privilege of burial when dead. But the land of Israel being

being considered as holy, nothing polluted D I S S.
IX.
was to remain in it; and therefore their
bodies were to be taken down the same
day.

PERSONS convicted of parricide were
antiently adjudged by the Roman law to
be put into a leathern sack, called *culeus*
or *culleus*, and thrown into the sea ¹. For <sup>*1 Liv. Epit.*
lib. lxxviii.
Val. Max.
lib. i. c. i.
§. 13.</sup> which punishment the same reason has
generally been assigned, as for that against
idolaters and blasphemers among the Jews.
But afterwards several other animals were
inclosed in the sack with the criminal,
which are all mentioned by Modestinus,
whose words are these: *Poena parricidii*
more majorum haec instituta est, ut parri-
cida virga sanguinea verberatus, deinde culleo
insuatur, cum cane, gallo gallinaceo, vipera
et simia: deinde in mare profundum culleus
jaçtatur ². Several reasons for joining those <sup>*2 L. 9.*
princ. ff.
de lege
Pomp. de
parricid.</sup> animals with the criminal, taken from
their different nature and properties, are
given us at large by Vossius ³. We have <sup>*3 De idolo-*
latria,
lib. iii.
cap. 85.</sup> an example of the punishment above men-
tioned inflicted upon the idolatrous Israe-
lites, Numb. xxv. 4. Which is the only
direct instance, where it was inflicted by
themselves upon any of their own nation;
for the hands and feet only of Rechab and

DIS S. Baanah were hung up by David ¹. The
 IX. king of Ai indeed, as likewise the five
¹ 2 Sam. iv. 12. kings, who warred against the Gibeonites,
 are said to have been hanged upon trees
² Joshua viii. 29. x. 26. by Joshua ²; and that after they were
 dead, as Grotius remarks. But they were
 not Israelites; and as to the seven sons
 of Saul, they were hanged up by the
³ 2 Samuel xxi. Gibeonites ³.

FROM the nature of this punishment,
 and the character of the persons, who were
 liable to it among the Jews, the apostle
 Paul represents the wonderful condescen-
 sion and compassion of our Saviour in sub-
 mitting to die for us, in the manner of
 their greatest criminals. *Christ, saith he,*
bath redeemed us from the curse of the law,
being made a curse for us; for it is written:

⁴ Galat. iii. 13. *Cursed is every one, that hangeth on a tree* ⁴.

But when St. Peter saith, *He bare our sins*
⁵ 1 Epist. ii. 24. *in his own body on the tree* ⁵; some have
 thought, that a reference is there made to
 the manner of our Saviour's death by cru-
 cifixion, which was a Roman punishment,
 inflicted only upon slaves, or persons of the
 most infamous character; and the cross
 on which they were executed, was called

⁶ Cic. Orat. pro Rabir. cap. 4. by the Romans, *infelix arbor* ⁶. If these
 two passages therefore be considered in this
 different

different view, they may serve to represent D I S S.
IX.
the benefits of Christ's death as equally
available to Jews and Gentiles, and even
to the greatest sinners among both. For
by the former he was treated as a bla-
sphemer, and by the latter as a traitor.

X.

*How could it be said unto Israel, while
Joshua was living, that the Lord gave
all the land, which he swore to give
unto their fathers; and that they pos-
sessed it, and dwelt therein. Joshua
xxi. 43.*

THE land, which was promised to D I S S.
X.
the Israelites, as mentioned before Chap. i.
ver. 3, 4.
in Joshua ¹, is said to be, *Every place, that
the sole of your foot shall tread upon; from
the wilderness and Lebanon* [from south to
north] *unto the great river Euphrates*
[north east] *and to the great sea* [the Me-
diterranean westward.] And that promise
is there said to be a repetition of what
had before been promised to Moses; as
we find it recorded almost in the same
words: *Every place, whereon the soles of
your feet shall tread, shall be yours; from
the wilderness and Lebanon, from the river,*

D I S S. *the great river Euphrates, even unto the*
 X *uttermost sea, shall your coasts be*¹. But it

¹ Deut. xi.
ver. 24.

appears by what immediately precedes, that this promise was made conditionally, if they kept all those commandments, which God gave them by Moses; so that if they did not perform the condition, they had no claim to the promise. Nor was it ever promised, that all those nations should be driven out at once, but gradually. The reason of which is elsewhere given, *Lest the land become desolate, and the beasts of the feild multiply against thee*².

² Exod.
xxxiii. 29.

Now after the death of Moses, who was not permitted to pass over Jordan, Joshua began his conquests with *Jericbo*, which, including the countries east of Jordan subdued before by Moses, was pretty near the middle of Canaan, or the Holy land, chap. vi. His next conquest was *Ai*, a few miles north west, chap. viii. Then he carried his victories thro the south and western parts, chap. x. And after that he conquered the north with some parts of the east. This was done in somewhat less than seven years, as appears from what Caleb sais; that when Moses sent him first to spie out the land, he was forty years old, and when Joshua had

had made these conquests, he was eighty five¹. Caleb went as a spie in the second year, after they came out of Aegypt. After this they wandered thirty eight years in the wilderness, when Moses died; and now Caleb saies, that he is eighty five years of age. So that he was thirty eight years old, when he left Aegypt, at the death of Moses seventy eight, and the following seven years remain for the conquests of Joshua, which make up the eighty five years, the age of Caleb at that time.

FROM Joshua chap. xiii. to this passage in chap. xxi. we have an account, how the land then conquered both by Moses and Joshua had been divided among the several tribes. And here it is said, not only, that *the Lord gave unto Israel all the land, which he swore to give unto their fathers*; but that *they possessed it, and dwelt therein*. But it is observable, that altho it is said, *that the Lord gave them all the land*; yet it is not said, *that they possessed all of it* at that time. The Septuagint here use the word κατεκληρονόμησαν, that is, *they had the right of possession*. In which sense it is explained by several interpreters. And thus Castalio has translated the whole verse: *Atque ita*

D I S S.
X.

Jova Israelitis omnem terram, quam se daturum esse majoribus eorum juraverat, occupandam dedit, atque incolendam. For notwithstanding Joshua in his division distributed the whole land among them, none of the tribes were then put into possession of their whole share west of Jordan; but each of them into a considerable part, with a right to subdue the rest, which belonged to them. And therefore after this first settlement, speaking of the inhabitants, which yet remained, he saith: *The Lord your God, he shall expell them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you*¹. Accordingly we find in Judges, chap. i. that after the death of Joshua they made further conquests. And chap. ii. it is charged upon them, as a fault, that they suffered any of the old inhabitants to remain. Which is very consistent with what is said after the passage under consideration, that *there failed not ought of any good thing, which the Lord had spoken unto the house of Israel; all came to pass*². For even then the promise was so far fulfilled, that all places were actually theirs, *whereon the soles of their feet had troden.* And if they

¹ Chap.
xxiii. 5.

² Ver. 45.

had never afterwards been really possessed ^{D I S S.}
of the whole, the want of it would have ^{X.}
been intirely owing to themselves, in not
performing the condition. Tho Solomon's
government seems to have comprehended
the whole; which extended, as we are
told, *from the river [Euphrates] unto the
land of the Philistines, and to the border of
Aegypt* ¹.

¹ 2 Chron.
ix. 26.

XI.

*The Sin of Uzzah, on whom God inflicted
immediate death, for taking hold of the
ark. 2 Sam. vi. 7. 1 Chron. xiii. 10.*

THE ark, as described by Moses, ^{D I S S.}
was in the form of a chest, two ^{XI.}
cubits and a half in length, one cubit and
a half in breadth, and the same in hight:
that is, as explained by Dr. Prideaux *,
three feet nine inches long, two feet three
inches broad, and the hight equal to the
breadth. It had four rings at each corner,
placed there to receive the two staves,
which were lodged in them for carrying
the ark ². And it was the office of the ² Exod.
Kohathites, who were of the tribe of Levi, ^{xxv. 10,}
to carry the ark upon their shoulders ³. ³ Numb.
But tho they were to carry it, yet it was ^{vii. 9.}
² Chron. ^{xxxv. 3.}
D 4 death

* Connexion of the history of the O. and N. Testament,
vol. 1. pag. 114. fol. ed.

D I S S. death for them to touch it¹. To prevent
 XI.

¹ Numb. this therefore it was supported by the two
 iv. 15. staves, placed in the four rings above men-
² Exodus tioned, which were never to be taken out².

xxv. 13— But as the generality of interpreters seem
 15. to have thought, that the staves were
 placed on the sides of the ark, and have so
 translated those passages, in which their
 situation is described; doctor Prideaux has
 justly observed, that they were put at the

³ Ubi
supra,
 pag. 118.

*ends*³, as appears from what is said of
 them, when the ark was placed afterwards
 in the temple of Solomon. For as it stood
 under the cherubims in the midst of the
 holy of holies, that end of the staves next
 the entrance being drawn out longer than
 the other, might, as it is said, be seen
 there⁴. Whereas had they been on the

⁴ 1 Kings
 viii. 8.
² Chron.
 v. 9.

sides of the ark lengthways, the end, which
 was drawn out, must have reached towards
 the side wall. And as the doctor further
 remarks, the high priest, when he ap-
 peared before the ark on the great day of
 expiation, being said to have gone up to it
 between the staves, had they been on the
 sides, there would not have been room
 for him to have passed between them, with
 all his vestments on at that time⁵.

⁵ Ubi
supra,
 pag. 118.

BUT

BUT to come to the case of Uzzah, it ^{D I S S.} is plain, that he acted contrary to an ex- ^{XI.}press law, in touching the ark. And as the motives to obedience under the Jewish dispensation were founded more in temporal blessings and punishments, than under the Gospel; that might not be severe or rigorous then, which might be thought so now. The ark's being conveyed in a cart, instead of being carried on mens shoulders, was doubtless a fault. And David seems afterwards to own this, by the manner, in which he ordered it to be carried from the house of Obededom ^{1. 1 Chron. xv.} And when it is said, 2 Sam. vi. 8. *that David was displeased*, at what befell Uzzah, as we translate it, in the Sept. it is, *ἠθύμνησε*, *afflicted*, or *dismayed* and *terrified*. Which seems to agree with what follows, that he would not then venture to carry the ark to his own habitation. Whether Uzzah therefore was a levite or not, seems not to come into the question; since even the Kohathites were upon no account to touch the ark. And therefore no waggons were allowed them, as were allowed to the other levites, for removing the sacred things from place to place; because the ark could not have been lifted into, or taken

D I S S.
XI.
taken out of a waggon, without touching it. And the crime seems to have been the greater, after what had happened to the Bethshemites for looking into the ark¹. Besides, nothing could be more criminal than an offence against the ark, *at which the name of the Lord, who dwells between the cherubims, was called upon*². And indeed the whole company was guilty, for conveying the ark in a cart; so that it was great clemency in God to punish only the most guilty.

¹ 1 Sam.
vi. 19.

² 2 Sam.
vi. 2. ac-
cording to
our mar-
ginal
reading.

XII.

The offence of David, and the people, in his numbering them; and the equity of the punishment. 2 Sam. xxiv. 1 Chron. xxi.

D I S S.
XII.
FROM several passages in the Old Testament compared with each other it appears, that this *census*, or numbering of the people, was a sacred action; as the money was to be applied to the service of the temple³. It was not like that in other nations, to know the strength of the government; for God was their king in a peculiar manner, and promised to protect them from all their enemies, and to multiply them as the stars of the sky,

³ Exodus
xxx. 12—
16.

Numb. i.
2, 3.
² Chron.
xxiv. 6.

sky, while they obeyed his laws. David's ^{D I S S.}
crime therefore seems to have lain in con- ^{XII.}

verting a sacred action to a civil purpose. He was culpable both in the thing itself, and the manner of doing it. For whereas by the rule given to Moses, in the passages referred to above, they were to number the males from twenty years old and upwards; David gave orders, that all should be numbered, who were fit for war, tho

under that age¹. This must have been highly criminal in David, now in his old age, after so many instances of the divine favor expressed towards him. And as to

¹ See
² Sam.
xxiv. 1.
¹ Chron.
xxvii. 23.

the people, their offence seems to have consisted in their compliance with that order. He was culpable in giving the order, and they in obeying it. And therefore Joab, who was sensible of this, and unwilling to execute the command, asks David, *Why he would be the cause of trespass in Israel*²?

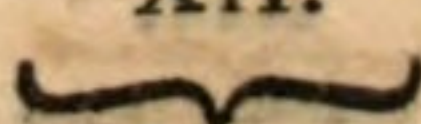
For by that means he reduced them to the difficulty of disobeying God, or himself as their prince. It was

² 1 Chron.
xxi. 3.

doubtless their duty to have obeyed God; but we find, as it generally happens in such cases, that the majority at least chose to obey the king. However it appears,

that Joab was³ weary of the office, and did not

³ 1 Chron.
xxvii. 23.

D I S S. not go thro it. Probably he might find
 XII.  many of the people uneasy, and averſe to
 ſubmit to the order.

BESIDES, it was expreſſly enjoined, that
 when the people were to be numbered
 from twenty years old and upwards, the
 levites ſhould be excepted, as being ap-
 pointed for the ſervice of the tabernacle ¹.
 And as they were not called out to war,
 ſo they had no ſhare in the land of Canaan
 allotted to them, when it was conquered
 by the other tribes; who were therefore
 ordered to give them a number of cities,
 each tribe out of their portion, which was
 accordingly done ². And Joſephus aſſigns
 that reaſon for it, when he ſays: “ Moſes,
 “ becauſe the tribe of Levi were exempted
 “ from war and expeditions, being de-
 “ voted to the ſervice of God, leſt being
 “ needy and deſtitute of the neceſſaries of
 “ life, they ſhould neglect the care of
 “ their ſacred function; ordered the He-
 “ brews, that when by the will of God
 “ they poſſeſſed the land of Canaan, they
 “ ſhould give to the levites forty eight large
 “ and handſom cities, with two thouſand
 “ cubits of land round the walls ³.” But
 David ſeems to have ordered them likewise
 to be muſtered, with a military view; which

¹ Numb.
 i. 47.

² Numb.
 xv.
 Joſhua
 xxi.

³ Ant.
 Jud. Lib.
 iv. cap. 4.
 §. 3.

which perhaps was an aggravation of his D I S S.
 crime. For it is said, that when Joab by XII.
 his command numbered the people, *they*
were eleven hundred thousand men that drew
sword. And it is added: *But Levi and*
Benjamin counted he not among them, for
*the king's word was abominable to Joab*¹. ¹ 1 Chron. xxi. 5, 6.
 So that it looks, as if his orders were to
 count them with the rest. Indeed we
 find them once armed upon an extra-
 ordinary occasion, which was to guard
 the temple at the coronation of Joash king
 of Judah. For at that time they were
 ordered *to encompass the king round about,*
*every man with his weapons in his hand*². ² 2 Chron. xxiii. 7.
 But that was in the temple, where the
 rest of the people were not permitted to
 enter. And besides their religious func-
 tion, they were sometimes employed in
 other civil offices. So David, when he
 was making preparations for building the
 temple, appointed six thousand of them
*for officers and judges*³. Grotius indeed ³ 1 Chron. xxiii. 4.
 observes with regard to this fact of David,
 that he declared the people innocent⁴. ⁴ De jure bell. et pac. lib. ii. cap. xxi. §. xvii.
 Which he seems to have concluded from
 what David says, 1 Chron. xxi. 17. But
 it does not appear, from what has been
 said above, that they were altogether
 blame-

D I S S. blameless, tho not equally criminal with
 XII. himself. And in such a case the equity
 of a national punishment is acknowledged
 both by Philo and Josephus, in the pas-
 sages cited from them by Grotius.

XIII.

The meaning of that expression : Wherefore
 I gave them also statutes, that were not
 good ; and judgements, whereby they
 should not live. *Ezekiel* xx. 25.

D I S S. IN this chapter we are told by the pro-
 XIII. phet Ezekiel, that several of the elders
 of Israel came to consult him about their
 affairs, and what answers he was directed
 to give them. And in the former verses
 he several times upbraids them, for ne-
 glecting the *statutes and judgements* given
 them by God ; which charge is again
 repeated in verse 24. The consequence
 whereof seems to be here expressed : That
 as they had disobeyed those *statutes and*
judgements, which God had vouchsafed to
 give them, with a *promise of life* annexed
 to their observance, as is said *verse* 11 ;
 so God thought fit to *give* them statutes
 that were not good, and judgements where-
 by they should not live, but bring upon
 them-

themselves death and destruction. Where- D I S S.
XIII.
fore as these *statutes and judgements* in their nature and consequences are contrary to each other ; tho the former were very fuitable to come from God, it is difficult to apprehend, how the latter can in a proper sense be said to have been given by him. The very instance of one of them, which is mentioned in verse 26, namely, *the sacrificing their own children*, may be thought sufficient to shew the contrary. As God therefore is some times said to *give* that, which he *permits to be done*, or, *suffers to come to pass* ; if the expression be so understood in this place, it will, when compared with verse 11 above recited, afford this opposite sense : That as the Israelites had neglected the statutes and judgements given them by God, which were good, as the observance of them had the promise of life annexed to them ; so for their disobedience he had given them, or suffered them to practise, such statutes and judgements, as were not good, but would bring upon them ruin and destruction.

THE Hebrew verb made use of in both those passages is indeed the same, and in its primary sense signifies *gave*, but is
some

DISS. some times used for *suffered* or *permitted*;
 XIII. as may likewise be said of the Greek verb
 ἔδωκα, which is there used by the Septua-
 gint. And so we translate it in *Psal. xvi.*
10. Neither wilt thou suffer thine holy one
to see corruption. And accordingly St. Paul,
 in citing that passage of the Psalmist, makes
 use of the words οὐ δώσεις, *Acts xiii. 35*;
 which we again translate, *Thou shalt not*
suffer. And so it must be understood,
 when Christ saith to Pilate: *Thou couldst*
have no power at all against me, except it
were given thee from heaven; εἰ μὴ ἦν σοι
 δεδομένον ¹. For it cannot be supposed,
 that Pilate had a commission given him
 from heaven to crucify our Savior, tho he
 was *permitted* to do it. And the prophet
 Ezekiel appears afterwards in the same
 chapter so to interpret his own meaning.
 For tho it is added in the next verse,
And I polluted them in their own gifts;
 yet that is explained in *verse 31*, by say-
 ing, *Ye pollute yourselves.* It is true in-
 deed, that the Jewish law is slightly spoken
 of in some places of the New Testament,
 where it is compared with the Gospel ².
 But here in the prophet the opposition
 seems plainly to be made between the
 Jewish law, and the profane rites and
 customs

¹ John
 xix. 11.

² Hebr.
 ix. 9.
 Gal. iii.

21. Acts
 xiii. 38,
 39. xv. 10.

customs of the heathen. Nor is the Jewish law ever said *not to be good*, tho it is some times called *weak* ¹.

D I S S.
XIII.
1 Rom.

viii. 3.

Galat. iv.

9.

XIV.

The reestablishment of the Jewish state by Zerubbabel, Ezra, and Nehemiah.

THE Jews returned from their captivity in Babylon after seventy years, by order of Cyrus king of Persia; who in the first year of his reign published a decree for rebuilding the temple ². The management of this affair was committed to *Sheshbazzar, the prince of Judah*, Ezra i. 8. who is likewise called Zerubbabel, chap. ii. 2. The same year the priests set up the altar, and kept the feast of tabernacles, chap. iii. 4. And in the second year they began to rebuild the temple, v. 8. But this was obstructed by the Samaritans from time to time, till the reign of Darius, chap. iv. 5. who succeeded Artaxerxes, the son of Cyrus. And in the second year of Darius, v. 24. he confirmed the decree of Cyrus, and likewise made a new decree for perfecting that work; which was accordingly finished in the sixth year of his reign, chap. v. 16.

D I S S.
XIV.

2 2 Chron.
xxxvi. 21,
22.

E

AFTER

D I S S.
XIV.

AFTER this, in the seventh year of his successor Artaxerxes, Ezra was sent by him to Jerusalem, with a commission to furnish the temple with all its sacred vessels, and settle every thing relating to the divine service to be performed there. When Ezra had finished this, he enjoined all those, who had married strange wives, to put them away; which was done by the end of that year, chap. x. 17. He likewise settled the canon of the Sacred Scriptures, a particular account of which is given by Dr. Prideaux¹.

¹ Con-
nexion of
the Histo-
ry of the
O. and N.
Test.
Part I.
Book v.
pag. 253.
fol. edit.

IN the twentieth year of Artaxerxes, he sent Nehemiah with a commission to rebuild the city, Nehem. ii. 8. who finished the walls in fifty two days, chap. vi. 15. And all the Jews were settled in their several cities, according to their genealogies, chap. vii. 73. When the walls were rebuilt, and the city secured, all the people assembled there; and Ezra at their desire brought forth the law, that is, the *Pentateuch*, and read it before them. He began upon the first day of the seventh month, and continued to read day by day for seven days successively. After this they kept the feast of tabernacles, in a more solemn manner, than had been done since the

the time of Joshua, chap. viii. Upon the ^{D I S S.}
twenty fourth day of the same month they ^{XIV.}

kept a solemn fast; attended with a public confession of their sins, and then entered into a covenant of future obedience, which was sealed and subscribed by the chief of them, chap. ix. The principal articles of this covenant are recited in chap. x. Nehemiah probably returned to king Artaxerxes the same year, that he left him. And after his departure from Jerusalem, the Jews soon violated the solemn covenant, into which they had entered, when he was with them. This occasioned him to return thither again in the thirty second year of Artaxerxes, when he made a new reformation in several particulars, chap. xiii. And the form of the Jewish polity being then altered, the high priests presided both in civil and religious affairs. This government continued, till a quarrel among them gave the Romans an opportunity of taking both the city and temple; who set princes over them, and Herod was soon after declared king.

XV.

Christ appeared in the world at the most proper season.

DISS.
XV.

IT must doubtless have been so, as it was the time originally appointed by God, who orders every thing in the best and most perfect manner. And therefore it is called *πλήρωμα τῆς χρόνου*, *the fulness of time*¹; and *πλήρωμα τῶν καιρῶν*, *the fulness of times*², that is, the complement or finishing of all former dispensations for the recovery and amendment of mankind, and wherein all the antient prophecies relating to the Messiah had their accomplishment.

¹ Galat.

iv. 4.

² Ephes.

i. 10.

It seems highly proper likewise from the general expectation of an extraordinary person, who was to appear about that time in the east, which would naturally excite mens attention to so important an affair. And that general apprehension might, in a good measure, have been occasioned by means of the Septuagint version of the Old Testament; whereby the predictions concerning it, and circumstances, that were to attend it, became more generally known.

IT

IT was also the most proper season, on D I S S. XV. account of the political state of the world at that time. For had Christ appeared, while the Jews were a free independent nation, with the power of life and death invested in them; they would doubtless have taken him off at the first discovery of his public character, and by that means prevented the propagation of his doctrine, without some miraculous interposition of providence. But they were then deprived of that power, which was lodged in the Roman governor; and yet they several times indeavoured to kill him in a clandestine manner, when they could not do it in a judicial way. Whereas the Romans tolerated all religions, which did not interfere with their civil polity; and therefore we find, that neither Gallio nor Festus cared to concern themselves in an affair of that nature¹. Besides the extent¹ of the Roman government, and the uni-Acts xviii. 17. xxv. 19, 20.versal peace thro the empire, when the temple of Janus was shut, were very favorable circumstances in relation to this grand event. For by that means a general correspondence between distant nations was rendered more free and open, than formerly it had been. And St. Paul's

DIS S. being a Roman citizen was more than
 XV.  once of service to him.

BUT the elegancy and politeness of the age do not appear to have had any great tendency to promote a favorable reception of it. For the general pursuits at that time related more to refinements in the arts of luxury, and vicious gratifications, than to philosophical and moral inquiries. The Greek philosophy declined after the loss of their liberty, and the Romans were never remarkable on that account. Nay during the best times of their republic they were averse to it, forbid the study of it, and banished the philosophers. And Cicero represents it as peculiar to Cato, that he made that the rule of his life, which others regarded only as an amusement. St. Paul likewise plainly seems to represent the matter in this light, in describing the more general state and circumstances of the first converts to christianity¹. A well disposed mind therefore was doubtless the best preparative for the reception of the gospel. Nor do we read of any church settled by St. Paul at Athens; tho the inhabitants are represented as very inquisitive, and that city was then the cheif seat of philosophy, and all polite literature².

¹ 1 Cor. i.
22—31.

² See
Acts,
ch. xvii.

XVI.

*At what time the Magi came to Bethlehem
to worship Christ, Matthew, chap. ii.*

BEFORE the birth of Christ Joseph ^{D I S S. XVI.} and Mary dwelt at Nazareth, which was seventy miles north of Jerusalem; from whence they went to Bethlehem to be taxed, which lay six miles south of it ^{1. Luke ii. 5.} Antient writers have left us no certain account of the distance between Jerusalem and Nazareth, as Cellarius has remarked ^{2. Geograph. antiqu. Tom. ii. 3. Lexicon geograph. in voc. Nazareth.} But according to Baudrand, Nazareth lay seventy miles distant from Jerusalem towards the north ^{3.} And this seems very well to agree with Reland's map of Palaestine, and measurement by Roman miles; who likewise places Bethlehem six of those miles (which were somewhat less than ours) to the south of Jerusalem ^{4. Palaest. illustr. Tab. xii. ad pag. 423.} While Joseph and Mary were at Bethlehem, she was delivered; and remained there with Joseph and the child forty days after his birth, till they carried him to Jerusalem to present him in the temple, according to the law ^{5. Ver. 22.}

D I S S. to Jerufalem to inquire concerning his
 XVI. birth, under the character of *King of the
 Jews*. Herod, who was then at Jerufa-
 lem, hearing of this called for them pri-
 vately, and ſent them to Bethlehem to ſeek
 after him; with directions, that when
 they had found him, they ſhould come
 back and inform him of it, that he like-
 wiſe might go and worſhip him. They
 accordingly went, and finding him there
 fell down and worſhiped him; and pre-
 ſented him with coſtly gifts, *gold, and
 frankincenſe, and myrrhe*. But being war-
 ned in a dream they did not return to
 Herod at Jeruſalem, but went home an-
 other way¹. Upon this diſappointment
 ii. 1—12. Herod was ſo enraged, that he ſlew all the
 [male] children at Bethlehem, and the coaſts
 thereof, from two years old and under, ac-
 cording to the time, which he had diligently
 inquired of the wiſe men, as we tranſlate the

² Ver. 16. words².

How long Chriſt had been born, when
 the Magi ſaw him, the hiſtory does not

³ Chap. ii. inform us; for it is only ſaid by Matthew³,
 11. that *when they were come into the houſe,
 they ſaw the young child with Mary his*

⁴ Chap. ii. *mother*. But Luke⁴, ſpeaking of the
 16. ſhepherds ſais, the angel told them, that
 they

they should find the babe wrapped in swad-^{D I S S.}
ling clothes, lying in a manger. It is rea-^{XVI.}

sonable to suppose therefore, that this was not long after his birth. But as we are not informed when the Magi saw the child; so neither are we told, how long Herod waited in expectation of their return, before he perpetrated that cruel slaughter. Tho Matthew, who gives no account of the child being carried to Jerusalem, and what occurred there, immediately subjoins to the return of the Magi the direction given to Joseph by the angel, for carrying the child and his mother into Aegypt¹. And on the other hand, as¹ Ver. 13. Luke omits their journey into Aegypt, so upon concluding his account of what was done by them at Jerusalem, he immediately adds, that *they returned into Galilee, to their own city Nazareth*². To com-² Ver. 39. plete the history therefore it is necessary, that both these narrations should be laid together. And then upon the whole it seems most probable, that Joseph was warned to fly into Aegypt, after his return from Jerusalem to Bethlehem, and before Herod's order for murdering the children there, as the caution in Matthew plainly ap-

D I S S. appears to imply, where it is said: *For*
 XVI. *Herod will seek the young child to destroy*

¹ Ver. 13. *him* ¹. And for this journey, which was to be made so expeditiously, without returning to their own habitation, providence had furnished them with a very suitable *viaticum* by the presents of the Magi. Besides, as Dr. Lardner has observed, if the Magi had paid their visit, and offered their gifts, before the presentation at the temple, Mary would not have made the lesser offering for her purification; nor could the child Jesus have been brought to Jerusalem, and such notice taken of him at the temple, as is mentioned by Luke ², with any degree of safety ³. It might therefore be some months after this, before the Magi came to Jerusalem. And whereas it seems by the manner of their inquiry, as if the appearance of the star was understood by them, as an indication of the birth of this great person, at the time when they saw it: yet if they came no farther than from some part of Arabia, which seems to be the most probable opinion ⁴, from the gifts they carried with them, all which were the natural produce of that countrey; the whole

² Ver. 23
 — 38.

³ Supplem.
 to the
 credibility
 of the
 Gospel
 History,
 vol. 1.
 P. 302.

⁴ See
 Whitby
 on Matth.
 ii. 1.

whole transaction may be very consistently brought within the compass of a year. D I S S.
XVI.

THE principal objection therefore to this account seems to lie in the extent of Herod's order for killing the children, *from two years old and under*, according to our version. But Sir Norton Knatchbull has fully proved, that χρόνος διετής signifies in general the space of time between the end of the first year, and beginning of the third, or the whole second year. So a child was called διετής so soon as it was above a year old. Hence both Hesychius and Phavorinus say: διετής δι' ὅλα τῷ ἔτει. Where διὰ is put for μετὰ, as, δι' ἐτῶν πλειόνων, *Acts* xxiv. 17. *after many years*. And this sense he proves from Aristotle, where speaking of stags he says: Φύσσι διετείς πρῶτον τὰ κέρατα. *Hist. Animal.* ix. 5. Now stags, as Sir Norton observes, generate horns, when once they are a full year old. But as the word διετής in general includes the whole second year, when the beginning only is intended, the words και κατωτέρω are added, as in Matthew. And on the contrary, when the end is designed, the words καὶ ἐπάνω. Thus in *2 Chron.* xxxi. 16. mention is made of the genealogy of males ἀπὸ τριετῆς καὶ ἐπάνω, from three years

D I S S. years old and upwards ; which shews that

XVI.

διετης, τριετης, and other nouns of the like

¹Annotat.
on Matth.
ii. 16.

form, were used in that manner ¹. From hence therefore it appears, that there is no reason to suppose, as some have done ; that two years had passed between the time, when the star was first seen by the Magi, and their worshiping Christ at Bethlehem.

XVII.

Why, and in what sense, John the Baptist denied himself to be Elias. John. i. 21.

D I S S.
XVII.

WHEN the Jews sent priests and levites to the Baptist from Jerusalem, to ask him, who he was ; one question, which they put to him, as we are here told by the Evangelist, was this : *Art thou Elias?* And he answered them : *I am not.* In the prophet Malachi it is said : *Behold I will send my messenger, and he shall prepare the way before me* ². Which messenger is afterwards called *Elijah the prophet*, who was to appear before the coming of the great and dreadful day of the

² Chap.
iii. 1.

³ Chap.
iv. 5.

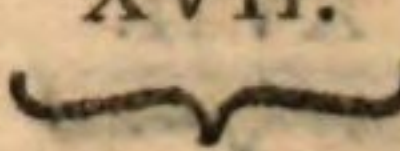
⁴ Matth.

Lord ³. Both these prophecies are by Christ applied to John the Baptist ⁴, by which it is manifest, that they respected the destruction

xi. 10, 14.

struction of Jerufalem, and not that of D I S S.
 the world. And the angel, speaking of XVII.
 John, fays to his father Zacharias, *He ſhall*
go before him (meaning Chriſt) *in the ſpirit*
and power of Elias ¹. But the Jews ap- ¹ Luke i.
 prehended, that Elias ſhould appear again ¹⁷.
 in perſon; in which ſenſe therefore John
 denied, that he was Elias, or any ſuch
 prophet, as they falſely expected. And
 in the ſame ſenſe, with that of the Jews,
 may be underſtood the queſtion put to
 Chriſt by his diſciples: *Why ſay the ſcribes,*
that Elias muſt firſt come ². For by Chriſt's ² Matth.
 answer it appears, that they found their ^{xvii. 10.}
 miſtake, and perceived, that by Elias he
 meant John the Baptiſt ³. ³ Verſ. 13.

THE Baptiſt therefore might truly deny
 himſelf to be Elias, in the ſenſe of the
 inquirers. But ſtill ſome have aſked, why
 he did not expreſs himſelf more fully,
 by acquainting them with his true cha-
 racter, and who he really was; which, as
 they apprehend, would have beſt ſuited
 with the ſimplicity and openneſs of his
 conduct at other times. But in the Evan-
 geliſt *John*, after the answer given them
 by the Baptiſt, it is ſaid: *And they, which*
were ſent, were of the phariſees ⁴. Which ⁴ Chap. i.
 account of the perſons was doubtleſs not ²⁴.
 ſub-

D I S S. subjoined without some good reason ; and
 XVII.  may seem to intimate, that they came not barely as inquirers, but with some ill design, had he given them a more explicit answer. So that he treated them in no other manner, than Christ himself thought fit to do upon some like occasions : as in the case of the tribute money ¹; and when they asked him, if he was the Christ ². And this method he took, while it was necessary in some measure to conceal himself. But afterwards, when his time was come, upon the same question being put to him by the high priest, he answered, *I am* ³; and likewise added further, what he knew they would so interpret as to condemn him.

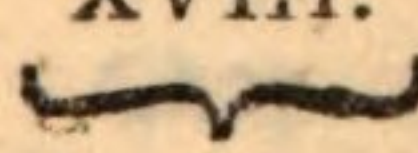
¹ Matth.
xxii. 17.

² John x.
25.

³ Mark
xiv. 60.

XVIII.

Why John the Baptist sent two of his disciples to ask Jesus this question : Art thou he, who should come ; or do we look for another ? Matth. xi. 2. Luke vii. 19.

D I S S.  IT scarce seems probable, that John
 XVIII. should send to make that inquiry upon his own account, as doubting whether Jesus was the Messiah ; since he was him-
 self

self sent to bear witness of this, and had D I S S. XVIII. accordingly declared him to be *the lamb of God*, and the *son of God*¹. It is most ¹ John, chap. 1. likely therefore, that John sent his two disciples on that message for their own satisfaction. But still it may deserve inquiry, what his more particular view might be in it with respect to them.

Now the circumstances of time and place, relating to this transaction, may perhaps afford some light concerning it. We are told by St. Matthew, that when Jesus heard, that John was cast into prison, he went himself into Galilee²; and ² Chap. iv. 12. that during his continuance there, by his preaching, and the many miracles he performed, his fame spread thro that country³. After this he returned to Judaea,³ Ver. 23, went from thence into Samaria, and again²⁴ into Galilee; his fame still increasing in all places, wherever he came. This seems to have occasioned an emulation in the disciples of John, some of whom at least were probably of the more rigid sects of the Jews, and of better circumstances in life than the disciples of Jesus. And as they had a zeal for their master, and his severer discipline, they come to Jesus, and, as the same evangelist informs us, put this

D I S S. this question to him: *Why do we and the*
 XVIII. *pharisees fast oft, but thy disciples fast not?*

To this he gives them an answer, very
 suitable to their case at that time, whose
 master was then in prison, by saying:
Can the children of the bridechamber mourn
as long as the bridegroom is with them?
But the days will come, when the bride-
groom shall be taken from them, and then
*shall they fast*¹.

¹ Matth. ix. 14, 15. The fame of Jesus still

increasing, while he remained yet in Ga-
 lilee, the disciples of John, who had ac-
 cess to their master in his confinement,
 go to him, and acquaint him with the
 miracles performed by Jesus, and the great

resort made to him from all parts². This
² Matth. xi. 2.
 Luke vii. 18. account therefore might probably lead John
 to conclude, that Jesus having now begun

himself to open his kingdom, his com-
 mission as a forerunner to him was then
 at an end; and that what he had before
 declared, had then its accomplishment,
 that Jesus must *increase*, but himself *de-*

*crease*³. What apprehensions John might
³ John iii. 30. have at that time relating to his ap-
 proaching death, cannot now be known,

as the history is silent about it. But in
 order to prepare the minds of his disci-
 ples for adhering to Christ after his own
 decease,

decease, he might be willing to embrace ^{D I S S.}
 that opportunity of sending them to him, ^{XVIII.}
 while he was in that country, and him-
 self a prisoner in Herod's castle of *Machae-*
rus. This, he must be sensible, would be
 the surest way of their gaining the strongest
 proofs of his being the true Messiah; and
 that consequently it would be their duty
 to follow him, after he himself was taken
 from them. And accordingly it appears,
 from what the two disciples saw, when
 they came to Jesus; his answer above
 mentioned, and the inference he draws
 from it, when he says, *Blessed is he, who so-*
ever shall not be offended in me; that the ^{2 Matth.}
 whole was very well suited to answer such ^{xi. 6.}
 a design of John in sending them. And ^{Luke vii.}
 that it had this good effect, is evident ^{23.}
 from the sequel of the history afterwards;
 where we find, that they became the dis-
 ciples of our Savior after the death of
 their former master.

XIX.

What is the meaning of the precept, Lend, hoping for nothing again? Luke vi. 35.

DISS.
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THE Greek verb δανείζειν, made use of in this place, signifies either *to lend freely*, or, *upon interest*; which the Latins distinguish by *mutuum dare*, and *foenerare*. The former of which senses seems to suit best with the direction here given. For among the social virtues, which our Savior is here recommending, he saith verse 30. *Give to every man, that asketh of thee, and of him, that taketh away thy goods, ask them not again.* The original word for give is δίδω, and for taketh away, αἰροῦλος, from αἰρεῖν, which often signifies *to take* or *receive* what is given one; and is the same in sense, as *to borrow*. Tho it is not to be supposed, that these precepts were to be understood in the largest sense. And therefore to prevent misconstruction, our Savior adds in the next verse: *As you would that men should do to you, do ye also to them likewise.* An attendance to which rule would be sufficient to direct persons in the practice of those

those duties, and all other of the like DISS.
XIX.
kind, as he explanes it afterwards himself. }

The meaning therefore of the expreffion in ver. 30. feems to be the fame as in *Matth. v. 42. Give to him, that asketh thee; and from him, that would borrow of thee, turn not thou away.* Where the word *δανείσασθαι*, which we tranſlate to *borrow*, muſt ſignify to *borrow without intereſt*. For it cannot be ſuppoſed, that Chriſt would encourage them to lend upon intereſt, which they were not allowed to take before of their brethren the Jews. And this ſenſe of the precept, as expreſſed both in Matthew and Luke, ſeems very well to agree with what is ſaid Eccleſiaſt. xx. ver. 15. *Μωρὸς ὁήμερον δανείει, καὶ ἄυριον ἀπαιτήσκει.* Whereas our Savior here exhorts *τὸν δανείζοντα, the lender*, not immediately *ἀπαιτεῖν, to recall again*, what he had lent, ſo long as the borrower had occaſion for it, without any great inconveniency to himſelf. And therefore having told his followers, *Matth. v. 17. that he came not to deſtroy the law and the prophets, but to fulfill them*; that is, both to correct the falſe interpretations of their rabbies, and to explane them in their full extent and meaning; among other in-

D I S S. stances of this he lays down these two pre-
 XIX. cepts in relation to *giving* and *lending*.

And for the direction of their conduct in the practice of those social duties, which he had expressed in such general terms, he adds that *of doing as they would be done by*. And what follows here in Luke, may be a further explication of the same rule; namely, that they should *do good* to all men without distinction, in such circumstances, and so far, as was it their own case, they would think it reasonable, that others should *do good* to them. And this he illustrates by the particular instance under consideration, where he adds: *And lend, hoping for nothing again*, or, as it is in the Greek, Δανείζετε μηδὲν ἀπελπίζοντες. Where the verb is the same as before in Matthew; tho indeed there it is used in the middle voice δανείζεσθαι, which signifies to *receive what is lent*. So Valla distinguishes between *mutuare* and *mutuari*, l.v. c.25. Tho *mutuare* is scarce now to be found in that sense; but *foenerare* and *foenerari* are always so distinguished.

BUT the chief difficulty seems to lie in the following words μηδὲν ἀπελπίζοντες, which we translate, *hoping for nothing again*. Where the expression is capable of a double meaning,

meaning, as it may either signify, *not D I S S. hoping for the thing lent being ever returned* XIX.
again; or, not hoping for any requital of the kindness. The latter of which senses corresponds very well with the preceding verse: *If you lend to them, of whom you hope to receive; what thank have you?* In which passage *παρ' ὧν ἐλπίζετε ἀπολαβεῖν* answer to *μηδὲν ἀπελπίζοντες*, the words *ἀπ' αὐτῶν* being understood. But the other sense confounds giving with lending, which Christ had distinguished before in ver. 30, and *Matth. v. 42.* For what is lending without any expectation of the return of the thing lent, but giving? The meaning of our Savior therefore seems to be much the same here, as in a following passage in Luke, where he saith: *When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee,* chap. xiv. 13. In the place before us the advantage to the borrower of the thing lent, answers to that of the feast in the other case.

THIS sense of *ἀπελπίζοντες* for *nihil sperantes ab eo*, as Salmasius interprets it, has been espoused by some of the best critics, tho others doubting of it for want of authority to support it, have therefore

D I S S.
XIX. offered different explications. But besides its best suiting with the context, it intirely agrees with the analogy of several other Greek words, as ἀπέχειν and ἀπολαμβάνειν, *recipere ab aliquo*, ἀπογράφειν *describere ab aliquo*, ἀπεσθίειν, *edere ab aliquo*, and some others. Besides we find divers words used by the writers of the New Testament in a different sense, from what we meet with in other authors; as particularly ἀναστροφή ¹ for *conversation*. But there is a passage in Diog. Laert. in which ἀπελπίζειν seems to carry this sense. He tells us, that Solon being asked, why he made no law against parricides, gave for answer: Διὰ τὸ ἀπελπίσαι ², *Because he did not expect it from any one*, that is, that any one could be guilty of so enormous a crime.

¹ See
 Chishull's
 Antiq.
 Afiat.

² Lib. i.
 §. 59.
 Where see
 Menag.

XX.

What notions the Jews had of daemons.

D I S S.
XX. **B**Y the word *daemon* the antient heathens understood inferior deities or spirits, both good and bad. But the antient Jews distinguished good and evil spirits by several different names; the former of which are in the Septuagint version generally

generally called ἄγγελοι, *angels*; and the latter δαιμόνια, *daemons*. As for good spirits, or *angels*, they are frequently mentioned, as appearing to the patriarchs, and other pious men afterwards. But in Deut. xxxii. 19. the Israelites are charged with having *sacrificed unto daemons*, δαιμονίοις, *not to God*. By which it appears, that they had worshiped evil spirits so early. And Psal. xcvi. 5. it is said, *all the gods of the heathen are daemons*, δαιμόνια. And again, Psal. cvi. 37. *They sacrificed their sons and their daughters unto daemons*, δαιμονίοις. The same word is likewise so used by the Apocryphal writers. Thus Tobit vi. 17. and the *daemon*, δαιμόνιον, *shall smell it*. And Baruch iv. 35. *she shall be inhabited of daemons*, δαιμονίων. The like also may be said with respect to the writers of the New Testament, where this word very frequently occurs. But in all the passages above mentioned, and many others, it is in our version translated *devils*. Whereas the Greek word διάβολος, from whence comes the English name *devil*, signifies an *adversary*, or one, who brings a charge against another, and is never applied in the sacred writings to evil spirits in the plural number, but always attributed to

DISS. *Satan* only in the singular ; agreeably to
 XX. which he is also called *the accuser of the*
 Revelat. *brethren* ¹. And it seems highly pro-
 vii. 10. bable, that the notion of *Satan*, as an
 enemy to mankind in general, was in some
 measure retained from the fall of our first
 parents, and the promise made conse-
 quent upon it, Gen. iii. 15. Where God
 speaking to the *serpent* sais: *I will put*
enmity between thee and the woman, and
between thy seed and her seed ; it shall
bruise thy head, and thou shalt bruise his
heel. And accordingly he is described by
 St. John, as *the old serpent, called the devil,*
and Satan, Revel. xii. 9. xx. 2.

IN our Savior's time the name given to
 the *prince of daemons* by the Jews was
Beelzebub, or *Beelzebul*, with whom they
 charged him as being a confederate,
Matth. xii. 24. And by their allowing
 that he cast out other daemons by his as-
 sistance, it is plain, they retained the no-
 tion of evil spirits in general. The like
 also appears from the several instances of
 daemoniacs, who were cured by our Savior.
 In Acts xxiii. 8. we are told, that *the Sad-*
ducees say, there is no resurrection, nor angel,
nor spirit ; but the Pharisees confess both.
 By the different sentiments therefore of
 these

these two sects of the Jews it is plain, D I S S.
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 that the latter of them beleived the existence of good spirits here called *angels*; and that they beleived the same of evil ones (whatever may be meant by the following word *πνεῦμα*) appears from their charge above mentioned against our Saviour. Besides, that sect of the Sadducees had its rise after the building of the second temple, as we learn from several passages in Josephus. For then, as he says, these three sects of the Pharisees, Sadducees, and Essenes first took place among the Jews. And the ceasing of prophecy in those times might not improbably, as Casaubon thinks, have occasioned this difference of opinions in their several schools¹.

¹ In
Baron.
Exerc. I.
§. 9.

XXI.

The case of the Daemoniac, who resided among the tombs on the coast of Gadara.

MANY miracles performed by Christ D I S S.
XXI.
 are very briefly recorded by the evangelists, which has given occasion for different opinions concerning them, and exceptions against them. However it will, I believe, be found upon examination, that in one or more instances of each sort such

DIS S.
XXI.

such circumstances are mentioned in the relation, as duly considered may be sufficient to confirm the nature of the miracle to an unprejudiced reader. Thus with respect to raising the dead, the case of the widow's son of Nain is very briefly related, *Luke* vii. 11. But the instance of Lazarus in *John* xi. is recorded with so many plain and convincing circumstances, as leave no room for doubt. And as to the subject of daemoniacs, the instance here mentioned of the man among the tombs is told with some remarkable circumstances, which are inconsistent with a mere case of madness. We find it recorded by the three first evangelists, each of whom has taken notice of some things omitted by the others, as is often done in other cases. And therefore to set the matter in a just light, it will be necessary to lay the whole together in the proper order, wherein each particular is said to have been done. Christ going from Capernaum in Galilee to the sea side, and entering into a ship taught a great multitude, who stood upon the shore. When the evening was come, he dismissed the multitude, and with his disciples passed over the sea of Galilee in the ship to the other side¹. In the morning having landed in

¹ Mark
iv. 35, 36.

in the country of the Gadarenes (or Ger-^{D I S S.}
gesenes¹) immediately there met him, out ^{XXI.}

of the tombs, a man with an unclean ^{¹ Matth.}
spirit, who had his dwelling among the ^{viii. 28.}

tombs, and always night and day was in
the mountains and in the tombs². Luke ^{² Mark}
sais, he wore no clothes, neither abode in ^{v. 1-5.}

any house but in the tombs³ (tho accor- ^{³ Chap.}
ding to Matthew there were two of them⁴) ^{viii. 27.}

This man, *when he saw Jesus afar off,* ^{⁴ Chap.}
ran and worshiped him. Jesus upon this ^{viii. 28.}

commanded the unclean spirit to come out
of him. Upon which he cried with a
loud voice and said: *What have I to do*
with thee, Jesus, thou son of the most high
God? I adjure thee by God, that thou tor-
*ment me not*⁵.

^{⁵ Mark v.}

THE man is here described as wholly ^{^{6, 7.}}
unconversable, so fierce that no one durst
come near him. He had lived a long time
in this condition, and therefore was neither
capable, nor had any opportunity of
knowing any thing concerning Christ, or
his character. Besides it is plain, that he
could not be apprised of his coming at
that time, for the ship sailed over from
the other side in the night, and so soon as
Christ came ashore, and the man saw him
at a distance, he ran to him and worshiped
him.

D I S S. him. Are these the actions of a mere
 XXI. madman, fierce and outrageous? What
 could give this sudden turn to his mind,
 while Christ was yet at a distance from
 him? And when he came up to Christ,
 and Christ spoke to him; how could he
 know and confess him to be the *Son of the*
most high God, whom he had never before
 heard of? What he says further is indeed
 agreeable to the ravings of a madman, if
 it came from himself. But that it could
 not, seems very plain from its inconsistency
 with his true confession of Christ, to whom
 he was wholly a stranger. Tho' confide-
 ring all that he says as coming from an evil
 spirit, the whole is in character. Nor do
 the inhabitants of the neighbouring town
 seem to have known more of Christ, than
 this man; for when those, who fed the
 swine, fled thither, and told them what
 had happened, they immediately came to
 the place, and saw the great alteration
 made in the man, which with the loss of
 their swine so affrightened them, that they
 besought Christ to depart out of their
 coasts¹. This surely they would not have
 done, had they before heard of his cha-
 racter (tho' they had never seen him) that
 he went about doing good, curing all sorts
 of

¹ Mark v.

15—17.

of diseases, and expelling devils or daemons; of which as they had then an instance before them, they could not have been so frightened, as to desire him immediately to leave their country. If all these circumstances therefore are duly considered, it must, I think, appear very evident, that the case of this man could not be merely the effect of madness, but that it was a real possession. And if the term *daemoniacs* is at any time in the New Testament applied to natural disorders, when they become inveterate, from a similitude in their symptoms with real possessions; that is nothing more than what is common in other cases, and agreeable to the use of all languages, in which the name of one thing is often transferred to another, on account of some apparent likeness between them. The way therefore to distinguish them is by a due attendance to all the given circumstances, by which they may frequently be determined; and where these are not sufficiently clear and decisive, there can be no conclusion drawn merely from such instances. But in the present case the circumstances here mentioned are such as cannot, I think, be otherwise accounted for than by a real possession.

DISS. THAT the people of the town knew
 XXI. nothing of Christ has been observed al-
 ready; tho indeed St. Matthew had said
 before, that his fame went throughout all
 Syria¹. But that is a general way of
 speaking used in all languages, when no
 more is meant, than a considerable part of
 the whole. Thus when the same evan-
 gelist says of John the Baptist, *Then went
 out to him Jerusalem, and all Judea, and
 all the region about Jordan, and were bap-
 tized of him in Jordan*²; all that can be
 meant by that expression is this, that a
 great number did so from those places,
 but doubtless far short of the majority.
 And as St. Luke says, that Christ first spoke
 to them, or one of them, and *commanded
 the unclean spirit to come out of him*³; if
 this was spoken to the man, and not to
 the devil, by the unclean spirit must be
 meant the *disease*. And as Christ never
 spoke in vain, the man must immediately
 have found some change in himself for
 the better; and therefore could not have
 asked him after this, *Whether he came to
 torment him*. But that this discourse was
 between Christ and the devil, appears still
 more evident from a preceding instance of
 the like kind, which happened while Christ
 was

¹ Chap.
iv. 24.

² Chap.
iii. 5, 6.

³ Chap.
viii. 29.

was yet less known. It is recorded by D I S S. XXI. St. Mark, chap. i. 21. &c. where he saith, } that Christ having entered into the synagogue at Capernaum found there a man with an unclean spirit, who cried out saying, *Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the holy one of God.* It seems plain from what is said afterwards in verse 27, that the other persons then present did not know him to be the *son of God*. How then should the daemoniac know this, if he had been only mad, and not really possessed by an evil spirit? And this case was so remarkable, that, as the evangelist adds, *Immediately his fame spread abroad throughout all the region round about Galilee*, ver. 28. However, tho madmen might not know Christ, yet the devils could not be ignorant of him from the time of his baptism, when the voice from heaven said, *This is my beloved son, in whom I am well pleased* 1. 1 Matth. iii. 17. And therefore Satan soon after in one of his temptations saith, *If thou be the son of God, cast thyself down*, chap. iv. 6.

AND as to the expression in Mark and Luke: *What have I to do with thee?* or, as it is in Matthew, *What have we to do*
I
with

DIS S. *with thee?* This way of speaking has been
 XXI. used by writers in all the antient lan-
 guages, and is applied both to persons and
 things. And with respect to persons, it
 is used sometimes by superiors towards
 their inferiors, at other times by one equal
 to another, and again at other times by
 inferiors towards their superiors; and the
 sense must vary according to the different
 circumstances of the persons, whom it re-
 spects. For when an inferior thus ad-
 dresses his superior, which is the case
 here, it is to be considered only as an ex-
 postulation. And in that sense the devils
 might use this form of expression to Christ.
 For that they did it in a submissive man-
 ner, is evident from the worship, which
 they paid him at the same time; as like-
 wise from their petition to him imme-
 diately afterwards, that he would permit
 them to go into the swine. And there-
 fore his being their judge seems to occa-
 sion no impropriety in the expression. For
 a criminal may, and often does, expostulate
 with his judge. But the inconsistency of
 it, as coming from the daemoniacs them-
 selves, has been shewn already. It is evi-
 dent indeed from many passages in the
 evangelists, that Christ frequently forbid
 not

not only the devils, but men likewise, in D I S S. XXI. public to acknowledge him to be the *Son of God*. The reasons for which have been largely shewn by Mr. Locke, in his *Reasonableness of Christianity*. But at other times he thought proper to permit of such a declaration in private, and particularly from his disciples, as we find Matth. xvi. 15, &c. And as to the case of these daemoniacs among the Gergesenes, there seems to have been the greatest propriety at that time, not only for his permitting the devils to confess him to be *the Son of God*, but likewise to *worship him*. For it does not appear, that any other persons were then present, but Christ himself and his disciples, except the daemoniacs. And this was not long before he sent forth his disciples both *to preach*, and *to heal the sick, cleanse the lepers, raise the dead, and cast out devils*. And therefore what could Matth. x. 7, 8. be more proper, or give them higher encouragement to hope for success in this great work, than to see the devils thus subject to their master, and paying homage to him, as they had a little before seen the winds and the waves obey his commands, in their passage thither? Now the power given them in their commission,

DISS. as recorded Matth. x. 8. was to *heal the*
 XXI. *sick, cleanse the lepers, raise the dead, cast*
out devils. Had therefore the last article,
cast out devils, meant no more than *to cure*
madmen, sure it would not have been placed
 after *raising the dead.* And Luke x. 1.
 we are told, that Christ appointed seventy
 other disciples, *and sent them two by two*
before his face. Who are said, ver. 17. to
 have *returned again with joy, saying, Lord,*
even the devils are subject unto us through
thy name. Where it is plain, that they
 did not mean mere madmen, by our Sa-
 vior's answer: *Rejoice not, that the spirits*
are subject unto you, but rather rejoice, be-
cause your names are written in heaven.

XXII.

Why Christ permitted the devils to enter into
the swine of the Gergesenes, and drown
them in the sea? Matth. viii. 32. Mark
 v. 10. Luke viii. 33.

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XXII.

THIS is the more remarkable, be-
 cause the rest of Christ's miracles
 were all evidently acts of goodness; unless
 that of cursing the barren figtree; which
 however does not appear to have been any
 ways

ways injurious. Nay on the contrary these D I S S.
 were both attended with circumstances of XXII.
 the most kind and beneficent nature.

FOR as to the figtree, Matth. xxi. 19. it is said to have been in the way, ἐπὶ τῆς ὁδοῦ, that is, *in the common road*, and therefore probably no particular person's property. But if it was, being barren, the timber might be as serviceable to the owner, as before; so that here was no real injury. And that the tree was barren may be concluded from hence; that Christ found nothing on it but leaves, no appearance of fruit. But he was pleased to make use of this innocent miracle for a very valuable purpose at that time, which was to teach his disciples the efficacy of a strong and lively faith.

AND as to the case of the swine, the town *Gadara*, near which this miracle was wrought, is called by Josephus Ἑλληνὶς πόλις, *a Greek city*¹. And as there was a mixture of Jews and Gentiles in those towns, which bordered upon Judaea; so many of the Jews, who lived there, complied in some things with the Gentile customs, as we find by Josephus, and among others very probably in eating swines flesh. And if this was the case,

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part of those swine might belong to them; which by the number, *two thousand*, seem to have been a common or town herd. It was therefore a just punishment upon them, when Christ permitted their swine to be thus destroyed. And for the other inhabitants, it was nothing more, than what often happens in common calamities, that all suffer alike; and was abundantly made up to them by a favor of infinitely greater importance. For tho Christ did not stay to declare himself to them, yet he left the man, whom he had cured, to do it; ordering him *to go home to his friends, and tell them, how great things the Lord had done for him.* Which accordingly he did, and began to publish in Decapolis how great things Jesus had done for him. And all men did marvel¹. This must acquaint them with his character, as the Messias, to which before they were strangers; and lead them to an inquiry into his doctrine. Which was a very compassionate method to make himself known in a country, beyond the usual limits of his doing it, either in person, or by his disciples, till after his ascension. For he declared of himself, that he *was not sent, but unto the lost sheep of the house of Israel*²; and had before, when he sent

¹ Mark v.
19, 20.

² Matth.
xv. 24.

sent out his disciples, commanded them D I S S. XXII.
 not to go *into the way of the gentiles, nor*
into any city of the Samaritans; but rather
to the lost sheep of the house of Israel ¹. ¹ Matth.
 And tho he himself went *εἰς τὰ μέρη*, to ^{x. v.}
the coasts of Tyre and Sidon, as we translate
 it, Matth. xv. 21; yet in Mark vii. 24.
 it is *εἰς τὰ μεθόρια*, *into the borders*. And
 therefore Grotius seems very justly to think,
 that he never went out of the country of
 the Jews ². Nor does it seem reasonable, ² In Matt.
 or agreeable to our Savior's conduct in other ^{vi. 21.}
 cases, to suppose, that he crossed the sea
 in a storm by night privately, and returned
 back in the like manner, only to cure one
 daemoniac, or two at the most; and to
 permit the destruction of two thousand
 swine, without any further view of doing
 service to the inhabitants of those parts
 of the country.

XXIII.

Christ's Relations.

WE are told Matth. xiii. 55. and D I S S. XXIII.
 Mark vi. 3. that when Christ
 taught the Jews in their synagogue at
 Nazareth, they admired his doctrine, but
 were offended at his mean parentage, fa-
 mily,

DIS S. mily, and way of life. For they called
 XXIII. him both the son of a carpenter, and a
 carpenter himself; and said: *Is not his mother called Mary; and his brethren James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?* It is questioned therefore, how the four persons, here called his *brethren*, were related to him? For it may be supposed, that the women, called his *sisters*, stood in the same degree of relation. Now this must have been one of these four ways. As,

1. BRETHREN by the same father and mother, and born after him. But if this had been the case, tho his father Joseph most probably died before him; yet as *James* and *Judas*, two of those here called his brethren, and who were also of the number of his first twelve disciples, survived him; had they been his brethren in this strict sense, he would surely at his death have left his mother *Mary*, who was equally their mother, to be taken care of by them; and not committed her to *John*, who does not appear to have been related to her, but is said from that hour to have taken her to his own home¹.

¹ John
 xix. 27.

2. BRETHREN by the same mother, upon a second marriage, after the death of his

his father *Joseph*. But this could not D I S S.
 well be. For Luke ii. 42. it is said, that XXIII.
when Jesus was twelve years old, his pa-
rents took him with them to Jerufalem, and
upon their return to Nazareth, he con-
tinued subject unto them. Now fupposing
 that *Joseph* died not long after this, and
Mary married again; yet ſhe could not
 have any ſons by a ſecond marriage old
 enough to be the diſciples of Chriſt, when
 he entered upon his public miniſtry; as
 two of theſe were, namely *James* and
Judas.

3. BRETHREN by the father's ſide, that
 is, by a former wife of *Joseph*. But then
Joseph muſt have had a very large family,
 when he married *Mary*. For here are
 the names of four ſons, and probably there
 were at leaſt as many daughters; for it is
 ſaid, *all his ſiſters are with us*. Which
 words *with us*, ſeem to mean no more
 than in the ſame town, and not all of
 them in the ſame family. Now if thoſe
 children were young, when *Joseph* married
Mary; he does not ſeem to have been in
 proper circumſtances to answer the deſigns
 of providence at the birth of Chriſt. Par-
 ticularly in that he was ordered to fly into
 Aegypt for the accompliſhment of a pro-
 phecy.

DIS S. phesy. And at his return, that he should
 XXIII. not go back to his family, but settle at
 Nazareth for the accomplishment of another prophecy. One would scarce think therefore, that a person so circumstanced, with a large family of young children, should be appointed for such service. And on the other hand, if those sons were then grown up, *James* and *Jude* must have been very old, when they wrote their Epistles. For Dr. Benson places the former A. C. 63, and the latter 68, the same year, in which he fixes the three Epistles of St. John. So that probably *Jude* must then have been older than *John*.

4. BRETHREN, as being his cousin Germans, which they would be, if their two mothers (that is, the mother of *Jesus*, and of those persons here called his *brethren*) were sisters, and had them by two different husbands. Thus *John* xix. 25. Mary the wife of Cleophas is called the sister of Mary the mother of *Jesus*. And the same Mary, *Matth.* xxvii. 56. and *Mark* xv. 40. is called the mother of *James* and *Joses*. And *Luke* vi. 16. *Judas* is called the brother of *James*. Some indeed have supposed, that Mary the wife of Cleophas was upon his death married to

to Joseph, who had these children by her, D I S S.
XXIII.
before he married Mary the mother of
Jesus. But the improbability of this opi-
nion has been shewn already.

By brethren therefore in this place may not improbably be meant *cousin Germans* by the mother's side; as being the sons of Mary by Cleophas, who was the sister of Mary, the wife of Joseph, and mother of our Lord. The Jews seem to have taken the word *brother* in a large sense, for any relation or kinsman. So Abraham, who was the uncle of Lot, calls him *brother*¹; ¹ Genesis as Laban does Jacob, on the like account². ^{xiii. 8.}
² Genesis In both which places the Septuagint uses ^{xxix. 15.} the word *ἀδελφός*. But in John vii. 7. where it is said, *Neither did his brethren beleive in him*, they could not be the same persons, which are here spoken of. For James and Judas, two of these, had before that time been chosen into the number of his twelve disciples. It seems not improbable therefore, that those referred to in this passage of St. John were still more distant relations.

It has been objected indeed, that as in those passages of Matthew and Mark mentioned at first, the *carpenter* and *Mary* must mean the father and mother of our
Lord

D I S S.
XXIII.

Lord in the proper sense of those words; so it may be supposed, that the words *brethren* and *sisters*, which follow them, should be understood in the same manner. But if they were used at that time by the Jews in the lax sense here described, there appears no necessity so to restrain them; as no ambiguity could arise, to create any difficulty in the minds of those, to whom these words were spoken. Latin writers often call cousin Germans by the father's side *fratres patruels*¹. But the evidence does not appear so plain, as some have asserted, that either they, or the Greeks, call them simply *fratres*, unless perhaps where the context may determine the sense.

¹ Vell.
Paterc.

L. ii. c. 8.

Suet. in
Caes.

c. 29.

XXIV.

A king accounting with his servants.

D I S S.
XXIV.² Matth.
xviii. 23.

THE kingdom of heaven is likened unto a certain king, which would take account of his servants². By the equity of which transaction Christ was pleased to illustrate the divine conduct towards mankind. For the explication of this procedure therefore, it may be proper to consider, that no circumstances are here mentioned, but

what were agreeable to the customs of an-^{D I S S.}
 tient nations, and must have been well ^{XXIV.}
 known at that time.

IN ver. 25. it is said, that one of the servants, who owed his lord a very large sum, having not to pay, *his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.* Now it was an antient custom among the Jews, that insolvent debtors, and their families, might be sold by their creditors. Such was the case of the widow, whom the prophet Elisha enabled to pay her creditor by multiplying her vessel of oil¹. And the like permission¹ 2 Kings iv. 1. was granted among the Romans by their xii tables². And ver. 28. the servant, whose debt was forgiven him by his lord, is represented as afterwards demanding a small debt of his fellow servant; who not being then able to pay it, *he laid hands on him, and took him by the throat.* This action was not inconsistent with the Athenian law, which was followed by the Romans in their xii tables³. And from hence came the expression: *Rapere obtorto collo.* Again ver. 34. the lord of this servant having heard of this severe and rigorous behaviour towards his fellow servant,
 is ^{is} ^{§. 6, 7. etc.}

¹ 2 Kings
iv. 1.

² See
Tab. iii.
and Gell.
L. xx.
c. 1.

³ See
Tab. i.
with the
comment of
Vinnius,
and Gaed.
in L. 21.
V. S.

DIS S. is said to have recalled the grant of his
 XXIV. *own debt; and delivered him to the tor-
 menters (or jailors, as it might be rendered)
 till he should pay all, that was due unto
 him.*

HERE then it may be inquired, when his lord had forgiven this servant the debt, which he owed him; with what equity he could afterwards recall it, and send him to prison, till he should pay the money. It is not sufficient to say, that he was an absolute prince (as most princes then were) and had an arbitrary power over the lives and fortunes of his subjects, who are here called δᾶλοι or *slaves*. For the design of our Savior in this discourse, as intimated above, is to represent to his disciples the divine conduct towards mankind, which is always conformable to the strictest rules of equity, attempered with the greatest goodness and clemency; and is here recommended to their imitation, as a necessary method to expect favor from him. Nor will it remove the difficulty to call it a *parable*, or *simile*; in which it is not always requisite, that every part and circumstance should agree with the thing, it is designed to illustrate. For whatever is represented as a pattern for moral imitation, whether

whether it be a real fact, or only parabo-^{D I S S.}
 lical, should be consistent with the princi-^{XXIV.}

ples of morality, in those circumstances at least, between which the comparison is made. So in Luke it is said: *And the lord commended the unjust steward, because he had done wisely (or providently); for the children of this world are in their generation wiser (or more provident) than the children of light*.

Here the comparison does not^{1 Chap. xvi. 8.} lie between the things, about which good and bad men are employed, but the diligence and application they make use of in order to acquire them. And again, when Christ says, Revel. xvi. 13. *Behold I come as a thief*, the comparison respects the manner of their coming, as sudden and unexpected, wherein they agree; and not their intention, in which there could be no similitude. But in the case before us, unless the lord of the servant had a right to recall his debt, after he had forgiven it; what resemblance could this action bear to the divine treatment of mankind? Or what similitude is there between the forgiveness of a debt, if irrevocable, and the suspension of it upon a certain condition, whereby one may serve to illustrate the other?

IN

DIS S.
XXIV.

IN order therefore to set this matter in a proper light, it may be considered, that God has a much greater and juster right over us, and all that we enjoy, than the most absolute prince can have over his subjects. And as we are all equally his servants or vassals, so whatever actions of cruelty, injustice, or misbehaviour of any kind, we are guilty of towards one another, may be said to be committed against him, and chargeable upon us, as acts of ingratitude towards him, and injurious to his rights, as our common lord. And the like may be said in some degree with respect to a sovereign prince and his subjects, when these latter misbehave towards each other. Now the ingratitude of a freed man to his patron was antiently made penal by the laws of several nations. Thus among the Athenians, if a freed man proved ungrateful to his patron, he might again make him his slave, as we learn from *Val. Maximus*¹, and Harpocration in *Απογραφίς*. The like custom obtained also at Marseilles, as the former of those writers informs us². And the same thing is mentioned also in several Roman laws; as, *l. 1, 5, 19 ff. de jure patronorum; l. 3. ff. de obsequiis parent. l. 70. de V. S.* See likewise

¹ L. ii.c. 6. §. 6.
*de extern.*² Ibid.

§. 7.

wise *Sueton. in Claud. c. 25. and Tacit.* ^{D I S S. XXIV.}
Annal. L. xiii. c. 26, 27. Now the loss
 of freedom was reckoned among the Ro-
 mans the greatest punishment a person
 could suffer, except the loss of life. And
 it was afterwards provided by the Roman
 law, that all gifts made by a patron to
 his freed man should be revokable, in
 case of ingratitude¹. As the right of an ^{*Instit. Lib. ii. tit. 7. §. 2. de donat. L. i. c. de revo- cand. donat.*} absolute prince therefore over his subjects
 is greater than that of a patron over his
 freed man, and the right of the divine
 being over all his creatures greater than
 either; our Savior seems to argue here
 from the less to the greater; and to shew
 the equity of the divine conduct towards
 mankind from the known and allowed
 practice of the most polite nations at
 that time. And he had before likewise
 furnished his disciples with the like argu-
 ment in the prayer, which he taught
 them, wherein they are directed to say:
Forgive us our debts, as we forgive our
*debtors*². And even God himself is pleased ^{*2 Matth. vi. 12.*} to injoin upon the Jews the observation
 of the decalogue from the following mo-
 tive of gratitude, with which it is intro-
 duced: *I am the Lord thy God, which have*
brought

DISS. *brought thee out of the land of Egypt, out*
 XXIV. *of the house of bondage* ¹.

¹ Exodus

xx. 2.

XXV.

*Whether aeternal life was promised to the
 Jews in the writings of Moses?*

DISS.
 XXV.

IN considering this question we must distinguish between the promises made to good men after the fall, and the civil polity of the Jews, as both are recorded by Moses.

THE promises seem plainly to refer to a future state. As that in Genesis iii. 15, *It shall bruise thy head, and thou shalt bruise his heel*, which referring to Christ, must contain the blessings of another life. Otherwise it may be difficult to perceive how it has ever been fulfilled. For the seed of the serpent has from that time generally had the advantage in this world. It is not to be doubted therefore, but Adam, and other pious men after him, explained this promise more fully to their children, tho it be recorded in so few words. And the translation of Enoch seems to be designed for a proof of the truth of it. The renewal of this promise afterwards

afterwards to Abraham, that *in his seed* D I S S. XXV.
all the nations of the earth should be blef-
sed ¹, limited it to a family; which unless ¹ Gen.
it respects the Messias, and another life, ^{xii. 3.}
has not yet been accomplished. But ^{xviii. 18.}
St. Paul plainly refers it to Christ, when ^{xxii. 18.}
he saies, *The promises were made to Abra-*
ham and his seed, not seeds ². And the ² Gal. iii.
blessings conferred by Christ respect a fu- ^{16.}
ture state, as St. Peter tells the Jews ³. ³ Acts iii.
And that *the hope of the promise made to* ^{19.}
the fathers was eternal life, is declared by
St. Paul ⁴. When God said to Moses, ⁴ Acts
Exod. iii. 6. *I am the God of thy fathers,* ^{xxvi. 6-8.}
the God of Abraham, the God of Isaac, and
the God of Jacob; it is plain, that our Sa-
vior thought the Jews might collect a
future state from that passage ⁵. And the ⁵ See
rich man is told, there was no need for ^{Matth.}
one to arise from the dead, to assure his ^{xxii. 31,}
brethren of it, since they had Moses and ^{32.}
the prophets ⁶. And the Epistle to the ⁶ Luke
Hebrews ⁷ contains a large catalogue of ^{xvi.}
good men before the appearance of the ⁷ Ch. xi.
Messias, who died in the hope of a future
life. Which hope was founded in the
Messiah, or the seed of the woman; who
was first promised in general, then his
descent from Abraham, as was shewn

D I S S. above ; and afterwards his tribe from Juda,

XXV.

Gen. xlix. 10. his kingdom, Luke i. 33. the singular circumstance of his mother being a virgin, Ifaiah vii. 14. his birth place by Micah v. 2. the time by Daniel, c. ix. and his death by Ifaiah, c. liii. And tho the Jews expected him as a temporal prince ; yet that notion was frequently discountenanced, and the contrary plainly intimated by Christ himself. The promise therefore of eternal life was given to the Jews thro the Messiah. And this doctrine was taught them from time to time, and from age to age by the prophets ; as St. Peter fais ¹, *To him all the prophets witness*. So that it is evident, there were sufficient declarations made in the writings of Moses concerning a future state, which were afterwards more fully explained by the prophets. For the promise was from the begining.

¹ Acts x.
43.

BUT the Jews had likewise a scheme of laws given them, as a polity, in the same writings ; which, as has been observed, are to be distinguished from the grand promise of the Messiah. For they were not capable of attaining eternal life, either by the decalogue, or the ceremonial part of that scheme ; since they could neither perfectly

fectly comply with the one, nor was the other at all suited to it, as St. Paul frequently declares. And yet he plainly affirms, they had a sufficient foundation to hope for it, and that good men under that dispensation did expect it; tho not from any part of their system of laws, but thro the Messiah. And he intimates the use of the law in that respect, when he calls it, a *schoolmaster*, or guide, *to lead them to Christ* ¹.

¹ Galat.
iii. 24.

XXVI.

The σατρη, or peice of money, found by Peter in the mouth of a fish. Matth. xvii. 27.

THIS miracle was wrought by Christ at Capernaum, ver. 24. where both he and Peter then dwelt ². And it was occasioned by the Jewish officers, who asked Peter, whether his *master paid tribute*. Where by tribute seems to be meant the *half shekel*, or capitation tax, which was annually paid by all the Jews from twenty years old and upwards for the service of the tabernacle, and afterwards of the temple, towards their sacrifices and other expences ³. This tax continued to

D I S S.
XXVI.
² Chap.
iv. 3.
viii 5, 14.
ix. 1.

³ Exod.
xxx. 12—
be 16.

DISS. be paid by those Jews, who settled in
XXVI.

¹ *Antiq.*
lib. xviii.
c. 10. init.

² *Pro*
Flacc. 67.

³ *De B. J.*
lib. vii.
c. 26.
in fin.
⁴ P. 748.

⁵ *Epitom.*
cap. 12.

other countries after the captivity, as we learn from Josephus, who speaks of it as observed by those, who inhabited Mesopotamia ¹. And Cicero is supposed to refer to this, when he says: *Cum aurum Judaeorum nomine quotannis ex Italia, et ex omnibus vestris provinciis Hierosolymam exportari soleret; Flaccus sanxit edicta, ne ex Asia exportari liceret* ². Josephus tells us, that it remained to the time of Vespasian, who ordered it to be paid into the capitol, instead of the temple at Jerusalem ³. And the same is intimated by Xiphilin ⁴. But Nerva afterwards remitted it, as appears from Aurelius Victor, who says: *Quidquid antea poenae nomine tributis accesserat, indulgit* ⁵. Upon which account also a large brass medal was struck by order of the senate, having the head of Nerva on one side, and on the other a palm tree, with the following inscription: *Fisci Judaici calumnia sublata*; an impression whereof may be seen in Patin's notes upon Domitian.

THE peice of money here called *σατῆρ* by St. Matthew was a silver Greek coin, containing four Attic drachms, or half an ounce, which other Greek writers often

call τετράδραχμον; and was equal in value D I S S.
XXVI.
to the Jewish shekel. The most common silver coin among the Greeks was their δραχμή, which was the fourth part of this, and is mentioned *Luke* xv. 9. It was about the same value with the Roman *denarius*, so that in payments they usually passed one for the other. The Greeks had likewise a third silver coin, which was double the weight of the δραχμή, and for that reason called δίδραχμον. This was equivalent to the Jewish half shekel, or their capitation tax; and therefore the officers here use the name of this coin, when they ask Peter, whether his master paid that tax, v. 24. Both the Greek and Roman coins seem to have been current at that time among the Jews, in common with their own; and accordingly we find them all mentioned on several occasions by the evangelists. And that those of the same value passed promiscuously, we see by this instance, where the officers took a Greek tetradrachm instead of two Jewish half shekels.

It seems plain from our Savior's reasoning, that the tribute here mentioned by the evangelist respected a sacred, and not a civil affair. For otherwise, how could

D I S S. he have infered his own exemption to pay
XXVI. it, in the manner he does; since he was not the son of a temporal king? But as the son of God he might indeed by a parity of reason shew himself no more obliged to pay this tax, which was sacred; than the sons of earthly kings were to pay those of a civil nature, and designed for the support of their government. And as he speaks of kings in general and their sons, he continues to use the plural number; tho what he saies had no respect to Peter, but only himself.

BUT what I would chiefly observe in relation to this affair, is the great wisdom, with which the miracle was conducted by Christ, in order to prevent the least umbrage of fallacy or deception. It seems probable by the context, that he was accompanied to Capernaum by some other of his disciples, besides Peter; but they not living there, nothing is said about their paying the tribute. For at whatever time or place that tax might antiently have been paid by the Jews; yet it seems probable, as Grotius observes, that it was then collected where they dwelt. Nor can it be doubted, but other persons also were present, when this discourse passed between
Christ

Christ and Peter in the house, whose cu-
 riosity would lead them to accompany
 him, when the miracle was wrought. To
 make it therefore as evident as possible,
 and free from all suspicion to those, who
 were present, a silver coin of the largest
 sort then in common use among them
 (about the size of our half crown) is ap-
 pointed for this purpose, which lying in
 the mouth of the fish would immediately
 appear upon opening it, and thereby dis-
 cover both the divine knowledge and
 power of our Savior, in his disposal of this
 miraculous event.

XXVII.

*How to reconcile the account given by the
 three first Evangelists, concerning the cure
 of the blind man near Jericho.*

MATTHEW¹ speaks of two blind
 men, who, as he says, were cured
 after Christ departed from Jericho. But
 Mark² mentions one only, whom he calls
 Bartimaeus; and says likewise that he was
 cured, as Christ went out of Jericho. In
 like manner Luke mentions but one, with-
 out naming him; but says he was cured,
 when Christ was come nigh unto Jericho,

DIS S. as we translate the words, which in the
 XXVII. original are, ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὺ.

SOME therefore have supposed, that these were two different miracles; one of curing two blind men, when Christ went out of Jericho, as related by Matthew. Tho Mark mentions only the more remarkable, whom he therefore names. In the same manner as Matthew says, *The thieves also, who were crucified with Christ, upbraided him*¹. Tho it is plain from Luke, that one only did so². The other blind man has been supposed, according to Luke, to have been cured, as Christ entered into Jericho. So that the difference here between Matthew and Mark may be reconciled in the same manner as between Matthew and Luke with respect to the thieves. But the difficulty is, how to reconcile Mark and Luke, without allowing two miracles.

GROTIUS therefore observes on the passage in Matthew, that ἐγγίζειν does not always denote *motion* to a place, but sometimes only a near distance from it. For the proof of which he refers to Luke xix. 29. where it is said, *When he was come nigh to Bethphage and Bethany*. The Greek is, ὡς ἤγγισεν εἰς Βηθφαγήν καὶ Βηθανίαν. He was going to Jerusalem, and, according to

¹ Chap. xxvii. 44.
² Chap. xxiii. 39.

to Grotius, was got past Bethany, but not
come to Bethphage; so that he was then

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between them. And Reland cites a passage from *Epiphanius*, which seems to favor this opinion of Grotius. The words

are these: *Veterem viam publicam duxisse Jerichunte per Bethaniam et Bethphage,*

perque montem oliviferum Hierosolymam ^{1. Palæst.}

Besides Phavorinus gives this as the proper sense of the verb ἐγγίζειν, which he explains by saying, Κυρίως πλησιάζειρος ὑπάρχω. And it is remarkable, that the author of the

^{illustr.}
under
Bethania,
Tom. ii.
pag. 629.

Gothic version has so translated the passage in Luke: *Factum est autem, cum esset prope Jericho.*

INDEED the first verse of the following chapter in Luke may seem to intimate, as if what is said in the preceding chapter, happened before Christ came to Jericho:

Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχά. But this

might only be mentioned, in order to introduce the story of Zaccheus, which

happened after the cure of the blind man.

For Zaccheus being the chief officer of

the revenue in that town, his usual residence

probably was there²; and this

might excite his curiosity to see Christ, as

he passed thro the town. But as he could

not for the press, because he was little of

stature;

^{2 Phil.}
^{Transf.}
vol. xlix.
par. ii.
Num.
cviii.
pag. 694.

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XXVII.

*stature; he ran before, and climbed up into a sycomore tree to see him, for he was to pass that way. And when Jesus called to him, he came down, and received him joyfully*¹. This tree stood very probably near the house of Zaccheus, which he had in the road, at no great distance from the town, and where he entertained Jesus. For it is scarce to be supposed, that they went back to Jericho. So that this account has no connection with the cure of the blind man, but relates to a fact subsequent to it; and which could not have been well introduced, without some mention of Christ's passing through Jericho, which was the occasion of it.

¹ Ch. xix.
3—6.

XXVIII.

Who those Greeks were, who desired to see Jesus? And whether they were admitted?
John xii. 20, 21.

D I S S.
XXVIII.

AFTER the conquest of Darius by Alexander, all his successors of different nations were called *Greeks*; from whence came the name of the *Grecian monarchy*, otherwise called *Syromacedonian*. Thus *Antiochus Epiphanes* is said to have reigned

reigned in the 137 year of the kingdom of ^{D I S S.} ^{XXVIII.} the Greeks¹. St. Paul likewise often distinguishes all other nations from the Jews¹ by the name of Greeks². And the greater part of Syria was in our Savior's time called Greece by the Jews. Hence, when he was in the borders of Tyre and Sidon, and a woman besought him to cast the evil spirit out of her daughter, she is called a Greek, a Syrophaenician by nation³. And these Greeks, who were desirous to see Jesus, were probably of the same nation, and known to Philip; who is said here to have been of *Bethsaida of Galilee*, a neighbouring country, for which reason they might particularly apply themselves to him.

THEY seem to have been proselytes, as they are reckoned among those, *who came up to Jerusalem to worship at the feast*. This transaction appears to have been in the passover week, when Christ taught daily in the temple, but retired to Bethany in the evening with his disciples. So that by *seeing* him, which in the Greek is expressed by *εἰδέναι*, cannot barely be meant seeing his person; which they might have done with the rest of the multitude, while he was teaching them. And consequently there

DIS S.
XXVIII.

there could be no reason for them to apply to Philip on that account; or for him to inform Andrew, and for him again to acquaint Jesus with such a request. However it is not improbable from the circumstances of the narrative, that this request was made in the temple, upon their meeting with Philip there; and that what they desired, was an admission to Jesus in such a manner, as to hear him perfectly, and be informed of his doctrine; while he thus taught publicly. It is not indeed expressly said, whether this request was granted or not; but it is very reasonable to suppose, that it was. For as it was not the effect of mere curiosity, wherever our Savior met with a disposition in any persons to receive his instructions, he was always ready to encourage it. And as his discourse, which immediately follows, concerning the extensive and salutary ends of his approaching death, and the conditions of embracing his Gospel, that was soon after to be published among all nations, Gentiles as well as Jews, seems very well adapted to these Greeks, among the rest of his hearers; so it evidently appears from several things said to have accompanied

accompanied it, that it was made to a mixed multitude in the temple.

D I S S.
XXVIII.

XXIX.

The time when Judas resolved to betray Jesus, with the occasion of his putting it in execution.

ST. Matthew tells us, that when Jesus had finished his discourse to the people, He said unto his disciples, Ye know, that after two days is the feast of the passover, and the son of man is betrayed to be crucified.—Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman, having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me¹. St. Mark gives much the same account². But St. John's relation is somewhat different, who saith, that Jesus six days before the passover came to Bethany, where

D I S S.
XXIX.

¹ Chap.
xxvi. 1—
10.

² Chap.
xiv. 1--6.

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XXIX.

where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper, and Martha served; but Lazarus was one of them, that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? John does not inform us, at whose house this entertainment was made; which he might think unnecessary, as it had been done before by those other two evangelists. But he mentions the name of the woman, who poured the ointment upon the head of Jesus; and likewise of him, who was offended at it: both which circumstances had been omitted by them. He tells us also, that Lazarus, and Martha, his other sister, were present at that time; who, as doctor Clarke thinks, might either dwell with Simon the leper, or be there as friends and neighbours.

THE reproof, which Judas at that time received from Jesus, might occasion his

going soon after to the chief priests, with ^{D I S S.}
 an offer to betray him. For that he had ^{XXIX.}
 not then done it, seems probable from
 those words of John cited above: *Then*
saieth one of his disciples, Judas Iscariot,
Simon's son, who should betray him. The
 words in the original are, Ο μέλλων αὐτὸν
 παραδίδόναι, that is, *who was about to betray*
him. And both Matthew and Mark,
 who relate his going to the chief priests,
 to make them the offer, immediately after
 their account of the supper, use the same
 verb παραδίδόναι'. Matthew indeed, as ^{1 Matth.}
 we have seen, before he speaks of the sup- ^{xx. 15.}
 per, tells us, that Jesus said to his disciples, ^{Mark}
Ye know, that after two days is the feast of ^{xiv. 10, 11.}
the passover, and the son of man is betrayed,
παραδίδοται. But it is not unusual with
 the writers of the New Testament to use
 the present tense for the future, in spea-
 king of a thing, that would certainly come
 to pass soon after. So we had before in
 this passage of Matthew, *After two days*
is the passover, τὸ πάσχα γίνεται, for γενήσε-
ται, will be. And Christ saith to his dis-
 ciples, *I will not leave you comfortless, I*
will come to you. So we translate the latter
 clause; but in the Greek it is, ἔρχομαι πρὸς
 ὑμᾶς, *I come to you*². It may be further ^{2 John}
 remarked, ^{xiv. 18.}

DIS S.
XXIX.

remarked, that John introduces his account of the supper, by saying, that *Jesus six days before the passover came to Bethany. There they made him a supper.* But Matthew and Mark both say: *after two days was the feast of the passover.* And then they procede to speak of the supper. However there is no inconsistency in these two accounts. For John only mentions the day, when Jesus came to Bethany, without specifying the time, when he was entertained there by Simon the leper; whereas the other two evangelists acquaint us with the day, when that was done, and what followed upon it with relation to Judas. Dr. Clarke indeed is of the opinion, that this supper was made six days before the passover, at the time when John sais, that Jesus came to Bethany; but he offers no reasons in support of it¹.

¹ Paraph.
on Mark
xiv. 3.

SOME interpreters seem to have confounded this treachery of Judas, with what passed between Christ and him afterwards at the pascal supper; but they are two different transactions, no ways connected with each other. John indeed sais: *Supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's son,*

son, to betray him) Jesus knowing that the D I S S. XXIX.
 Father had given all things into his hands, 

and that he was come from God, and went to God, He riseth from supper, and laid aside his garments, and took a towel, and girded himself¹.

By which version of this ¹ Chap. xiii. 2—4.
 passage an English reader would be led

to apprehend, that the paschal supper was over, before that act of condescension was performed by our Savior; and that the clause in the parenthesis referred to the devil's tempting Judas, during its celebration. But the Greek words, which we translate, *supper being ended*, are δείπνῃς γενομένης; which Castalio expresses by *coena parata*, supper being ready. And as it was the custom of the Jews to wash themselves, before they began to eat, it seems reasonable to interpret the expression in that sense².

And with regard to the words in the parenthesis, *the devil having now put into the heart of Judas*; in the ² But see Casaub. Exerc. xvi. §. 23. in Baron.

original they are, τῇ διαβόλῃ ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα. Where the participle βεβληκότος being of the perfect tense, denotes an action done at some past time.

And the particle ἤδη often signifies *already* or *before*. Matth. xvii. 12. Ἠλίας ἤδη ἦλθεν, *Elias is come already*, or, *Elias came*

DIS S. before; meaning *John the Baptist*, who
 XXIX. was then dead. So that what Christ says
 here concerning Judas, may refer to what
 had passed between him and the chief
 priests, after the reproof given him at the
 supper in Bethany. And therefore when
 John says afterwards in the same chapter,
 speaking of the pascal supper, that *after*
the sop Satan entered into Judas, ver. 27;
 the meaning must be, that he was then
 again incited by the devil to execute the
 treachery, which he had before resolved
 upon by a like instigation of the same
 evil spirit.

BUT after the account, which Luke
 gives us, of Christ's delivering the eucha-
 ristical bread and wine to his disciples, it
 is added: *But, behold, the hand of him,*
that betrayeth me, is with me on the
*table*¹. From whence some interpreters
 have thought, that Judas was present like-
 wise at that supper, and partook of it with
 the rest of the disciples. Whereas John
 expressly says, that *having received the sop,*
he went immediately out, ver. 30. And this
 being given him at the pascal supper, he
 could not be present at the eucharist,
 which followed it. In order therefore to
 reconcile these two accounts, it seems ne-
 cessary

¹ Chap.
 xxii. 21.

cessary to suppose, that Luke has not observed the order of time as to this circumstance ; but chose first to mention together what related to the two suppers, and then to subjoin that circumstance concerning Judas, which only respected the former. And so Dr. Clarke has represented it on that passage of Luke.

THIS will likewise further appear, by laying together in one view the principal circumstances, recorded by the several evangelists, with relation to the treachery of Judas, which Christ thought fit to discover to the rest of his disciples at the paschal supper. After they were sat down, Jesus saith to them, *Verily, verily, I say unto you, that one of you shall betray me* ¹. Upon this *they say to him, one by one, is it I?* ² I? And Peter beckoning to John, who lay next to Jesus at the table, to ask him, of whom he spake ; Jesus answered him softly, by saying, *To whom I shall give this sop, when I have dipped it ; and then gave it to Judas* ³. It seems also, as if Judas, upon receiving the sop, asked that question with a low voice, *Master, is it I?* And Jesus answered him in the same manner, *Thou hast said* ⁴. Then after the sop ⁴ Satan entered into Judas. Upon which

DIS S.
XXIX.

¹ John
xiii. 21.
² Mark
xiv. 19.

³ John
xiii. 24—
26.

⁴ Matth.
xxvi. 25.

DISS. XXIX. *Jefus, who knew this, said to him, That thou doest, do quickly*¹. This probably was

¹ John
xiii 27.

spoken with an audible voice, since it immediately follows: *Now no man at the table knew, for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jefus had said unto him, Buy those things, that we have need of against the feast, &c.* It is plane from hence, that what passed before between Jefus and Judas, was spoken softly. For had the other disciples known, that he had been charged with treachery; they could never have imagined, that Jefus would afterwards have imployed him upon any affair, in which they were all concerned. As what passed therefore during the supper at the house of Simon the leper, seems to have induced Judas, by the instigation of the devil, to ingage in his treachery; so another occurrence at this pascal supper might, by the same wicked agent, excite him to put it in execution.

XXX.

XXX.

John ii. 19. Destroy this temple, and in three days I will raise it up. These words of Christ to the Jews, in no sense penal by the Roman law.

THEY are an answer given by Christ ^{D I S S.} to the Jews, upon their demanding ^{XXX.} a sign of him. He had just before entered into the temple, and driven out all those, who sold things there of any kind. As this was an act of authority, which none could claim but a prophet, the Jews insisted upon the proof of his mission by some miracle. But he having done that sufficiently before, and knowing their prejudices, refused to gratify them, as he had done twice before upon a like demand, Matth. xii. 39. xvi. 4. In all which passages the answer he gave them referred to the same thing, namely, his own death and resurrection. Which was not designed to be understood till he was risen from the dead, and therefore was expressed in that dark and ambiguous manner. However, what he says here in John is expressed in so cautious a manner, as to give no just

D I S S. handle to fix that sense upon them, which
 XXX. the witnesses did in their evidence against
 him afterwards. And therefore they are
 properly called *false witnesses* ¹.

¹ Matth.
xxvi. 60.
Mark xiv.
57.

² Ep ii.
chap. 3.
12.

³ Ver. 21.

⁴ 1 Cor.
iii. 16.

THE word λύειν indeed signifies in general to *separate what is united*, and by consequence to *destroy*. So Peter sais, *The heavens being on fire shall be dissolved, or destroyed*, λυθήσεται ². And ναὸς properly signifies a *temple*, but by a metaphor may very justly denote the *body of a good man*. As it is used here by St. John, when he sais, *He spake of the temple of his body* ³. And by St. Paul, *Know ye not that ye are the temple of God* ⁴. But the word ἐγερῶ, *I will raise*, is always applied to persons in the New Testament, and Christ had frequently before in his discourses used it of *raising the dead*. And therefore it could not justly be interpreted in a court of justice as meant of a building. Tho the Jews, to whom he was speaking, seem to have understood it so by mistaking his meaning. Which is the more remarkable, as the simple verb ἐγείρειν perhaps is scarce ever found, if at all, to signify *to build*. Some have thought, that when he spake the words, τὸν ναὸν τῆτον, he might use some motion to determine the sense. Tho how-

ever

ever that might be, he knew very well, D I S S.
XXX.
that what he said would not then be un-
derstood in the sense he intended it.

BUT the malice of the witnesses appears very evident by the manner, in which they pervert the whole sentence. For Christ said, *λύσαίτε, destroy, or, if you destroy,* as the imperative mood is often used in a permissive sense. So when he said to Judas: *What you do, do quickly*¹, it cannot¹ John xiii. 27. be supposed, that he ordered him to do it. And when St. Paul said, *Be angry, but sin not*², he does not bid them be² Eph. iv. 6. angry. But the witnesses swear, as we have it in St. Mark, that Christ said: *I will destroy this temple made with hands, and within three days I will build another made without hands*³. And then by using³ Chap. xiv. 58. the word *οικοδομήσω, I will build*, instead of *ἐγερῶ, I will raise*, they pervert his meaning by limiting it to a building. However it is plain from what follows in St. Mark, that this evidence *did not appear sufficient* to the court: *Οὐ δὲ ἕτως ἴση ἦν ἡ μαρτυρία.* Which we translate not so justly: *Nor did their witness agree together.* They knew very well, that had what the witnesses swore been true, it would have had little weight with the Roman governor, who

D I S S. who was to pass the sentence. And there-
 XXX. fore, tho what Christ immediately after
 declared of himself, was by them said to
 be blasphemy, and the only thing they
 could fix upon to condemn him among
 themselves; yet they would not trust to
 it before Pilate, but indeavoured to impose
 upon him by a falsehood, *of his being an
 enemy to Caesar.*

John
 xiii.

CHRIST had on several occasions ex-
 pressed himself in such a manner, that tho
 every thing he said was true, yet it was
 not designed by him to be understood, till
 after his resurrection. So the Jews charge
 him with being mad and having a devil,
 for telling them, that they designed to kill
 him; and that if a man kept his sayings,
 he should never see death; and likewise
 that he was before Abraham. And the
 worst interpretation, that could fairly have
 been put upon this saying, that he *would
 rebuild the temple in three days, if they de-
 stroyed it*, even in the literal sense, was
 this, that it was a wild and extravagant
 expression. And tho he had often before
 privately told his disciples in plane terms,
 that the Jews would occasion his being
 put to death, with all the particular cir-
 cumstances, that would attend it; and that
 he

he should rise again the third day : yet ^{D I S S.}
 St. John tells us, that they did not under- ^{XXX.}
 stand, what he said here about the *temple*,
 till after his resurrection.

XXXI.

*In what sense the temple at Jerusalem, after
 it was rebuilt by Herod, can be called the
 Second Temple, as it is by Josephus and
 the Jewish rabbins.*

WHEN the foundation of the second ^{D I S S.}
 temple was laying by the order ^{XXXI.}
 of Cyrus, it is said, that the *antient men*,
 who had seen the first, *wept with a loud*
voice ¹. And upon the same occasion the ¹ Ezra
 prophet Haggai said to the Jews : *Who* ^{iii. 12.}
is left among you, that saw this house in her
first glory ? and how do you see it now ? is
it not in your eyes in comparison of it, as no-
thing ² ? But afterwards it is said : *The* ² Chap. ii.
glory of this latter house shall be greater ³.
than the former ³. The reasons of which ³ Ver. 9.
 are there given. Some have thought the area
 of this temple was less than that of Solo-
 mon, which occasioned the sorrow of those,
 who remembered it when standing. But
 Dr. Prideaux endeavours to shew from the
 account

D I S S. account in Ezra, that it was built upon
 XXXI. the old foundation. And the prophet
 seems to refer it to the grandeur and costli-
 ness of the work ¹. To which may be
 added the five things, which are observed
 by the rabbins to have been wanting in
 this temple.

FROM the time this temple was built
 to the rebuilding of it by Herod were near
 500 years, during which it had greatly
 suffered, first by the neighbouring princes;
 and afterwards by the Romans; so that
 in Herod's time it must have been very
 much out of repair. He reigned about
 35 years, and began that work in the
 twentieth year of his reign. The ac-
 count given of it by Josephus is very ge-
 neral, and not sufficiently distinct. The
 old foundations, he says, were taken up,
 and new ones laid, upon which the tem-
 ple, ὁ ναός, was erected 100 cubits in
 length, and 120 in height; but the breadth
 is not mentioned ². The temple, as it is
 there called, seems by what is mentioned
 afterwards, §. 5. to have been exclusive of
 the *court of the women*. For there he says,
 that what Herod built himself was finished
 in eight years. But the temple properly
 so called, in which only the priests entered,
 he

² *Antiq.*
 lib. xv.
 c. 11.
 §. 3.

he left for them to build, who finished it D I S S. XXXI.
 afterwards in a year and half ¹.

FROM this account therefore it seems, ¹ §. 6.
 as if the whole building was not pulled down at once, but one part after another ; as in the repairing of an old edifice, which is still considered as the same. And he afterwards acquaints us, that all the works were not finished till the tenth year of Nero's reign, which was but very few years before the final destruction both of the temple and city ². And agreeably to ² Ibid. lib. xx.
 this, when Christ said to the Jews, *Destroy this temple, and in three days I will rear it up*. They reply : *Forty and six years has this temple been in building, and wilt thou rear it up in three days* ³. So the words ³ John ii. 19, 20.
 should be read, and not as we translate them : *Forty and six years was this temple in building*. This appears from Ezra ⁴, ⁴ Chap. v. 16.
 where the same expression is used by the Septuagint, and so translated in our version. Now this was said by Christ at the passover, in the thirtieth year of his age, about thirty six years after the death of Herod, at which time, as the expression intimates, the temple was yet building. Tho some interpreters indeed understand this passage in John, as our translators have

DIS S. expressed it ; and refer it to the temple as
 XXXI. built by Zerubbabel. But how long that
 was in building is uncertain ; tho if that
 sense be admitted, it will shew, that the
 Jews then considered the temple of Herod
 as one and the same with that of Zerub-
 babel. Besides it cannot be supposed, that
 the Jews would suffer themselves to be de-
 prived of their daily sacrifices upon the
 brazen altar, for so many years, while He-
 rod's temple was building. And further,
 when Christ was brought to the temple by
 his parents, at forty days old, to be conse-
 crated, as a first born child, it is said, that
 a widow, named *Anna*, was there, who
 was eighty four years old, and had not de-
 parted thence during her widowhood.
 But how could that have been, if the
 whole temple had been pulled down at
 once by Herod.

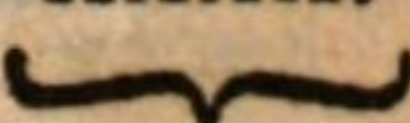
UPON the whole therefore, what Herod
 did was rather considered by the Jews at
 that time as a reparation of the temple
 then in being, than as building a new one.
 And accordingly it is always mentioned
 both by Josephus, and the Jewish rabbins,
 as the *second temple*.

XXXII.

XXXII.

How to reconcile St. John's account concerning the time of our Savior's crucifixion with that of the three other evangelists.

WE are told by St. Matthew ^{1.} that D I S S.
XXXII.
from the sixth hour there was darkness all over the land untill the ninth hour. ^{1 Chap. xxvii. 45,}
And about the ninth hour Jesus cried with a loud voice, etc. The sixth hour mentioned here was three hours after he was put upon the cross, as appears from St. Mark, who says, *it was the third hour, and they crucified him* ^{2.} Chap. xv. 25. *And when the sixth hour was come, there was darkness over the whole land untill the ninth hour.*
And at the ninth hour Jesus cried out, etc. ^{3.} Ver. 33,
 With these accounts St. Luke also agrees, ^{34.}
 who says, *that it was about the sixth hour, and there was a darkness over all the earth untill the ninth hour* ^{4.} But according to ^{4 Chap. xxiii. 44.}
 St. John *it was the preparation of the passover, and about the sixth hour: and Pilate saith unto the Jews, Behold your king* ^{5.} Chap. xix. 14.
 The difficulty is, how this place in John may be reconciled with the passages in the other evangelists. Mark says, they crucified

D I S S. fied him at the *third hour*; and John saïs,
XXXII.  it was the *sixth hour* before he came from Pilate, which was three hours before his crucifixion.

FOR answer it is said, that the other evangelists follow the Jewish way of counting the day, and John, who wrote his Gospel after the destruction of Jerusalem, the Roman method. This was the opi-

¹ Paraph.
on St.
Mark xv.
25.

nion of Dr. Clarke'. But the Romans had two ways of counting their day, one of twenty four hours begining and ending at midnight, which was called *Dies civilis*; the other from the rising to the setting of the sun, which they termed *Dies naturalis*. Thus Censorinus: *Dies partim naturalis partim civilis est. Naturalis dies est tempus ab oriente sole ad solis occasum, cujus contrarium tempus est, nox ab occasu solis usque ad exortum. Civiliter autem dies vocatur tempus, quod sit uno caeli circumactu, quo dies verus et nox continetur: ut cum dicimus aliquem dies triginta tantum vixisse, relinquatur enim etiam noctes intelligere*². Agree-

² De die
nat. cap.
23.

ably to which Paulus saïs: *More Romano dies a media nocte incipit, et sequentis noctis media parte finitur*³. And again: *Cujusque diei major pars est horarum septem primarum diei, non supremarum*⁴. Where major pars

³ L. 8.
ff. de
feriis.

⁴ L. ii. de
V. S.

denotes

denotes the better part for business, that before dinner; as Geddaeus explains it. DIS S. XXXII.

Now the *civil day* was what the doctor calls the Roman reckoning, and the same with ours; which for greater conveniency the Romans likewise divided, as we do, into two parts at noon or midday, each of which was again subdivided into twelve hours. But the *natural day*, which answered to that of the Jews, being measured by the sun's continuance above the horizon, could not be always of the same length, otherwise than by limiting it between the hours of six in the morning and six in the evening.

OUR Savior was brought before the high priest soon after twelve a clock at night, where he continued till past three in the morning, as appears from his being there during both the first and second cock crowing¹. Then at break of day¹ Mark they carried him before Pilate², who after^{xiv. 30—72.} he had examined him sent him to Herod,² Matth. by whom he was sent back to Pilate^{3. xxvii. 1, 2.} And about six in the morning Pilate³ Luke brought him forth to the Jews, and said: etc. ^{xxiii. 7.} *Behold your king.* This is the time John refers to, and calls the *sixth hour*, that is of the *civil day*. The three following hours

DIS S. hours were employed in preparing for his
 XXXII. crucifixion, and that of the two robbers,
 and carrying them to the place without
 the city. At the conclusion of those three
 hours he was crucified, which Mark calls
 the *third hour*, that is of the *natural day*.
 And by the same reckoning must be un-
 derstood the *sixth hour*, at which the dark-
 nefs commenced; and also the *ninth hour*,

See Dr. when he expired; as related by all the
 Clarke's evangelists, except John, who has used
 Paraph. on the Roman way of reckoning in some
 the two first of these other places also, as chap. i. 39. iv. 6.
 of these passages, and Dr. and xx. 19¹. And it is not improbable,
 Benson's that he writing so late might choose that
 Hist. of the first way of reckoning the hours of the day,
 plant. of the Gosp. which was customary among the Romans;
 vol. iii. as the others had followed that, which
 p. 52. on the first was practised by the Jews.
 and last.

XXXIII.

*Remarks on some circumstances relating to
 the apprehension, trial, and crucifixion of
 our Savior.*

DIS. THE Roman soldiers and Jewish
 XXXIII. officers having seized and bound
 Christ, carried him first to Annas, till
 the council could be assembled at the
 house

house of Caiaphas the high preist¹. Here ^{D I S S. XXXIII.} he was examined by Caiaphas. During ^{1 John xviii. 12,} which time Peter, who had followed him ^{13.} thither, denied him three times; upon the last of which *the cock crew the second time*². This was the *gallicinium* of the ^{2 Mark xiv. 72.} Romans, being about three a clock in the morning.

AT break of day Christ was brought before Pilate, and charged with three capital crimes; *perverting the nation, forbidding to give tribute to Caesar, and saying that he himself was Christ a king*³. They^{3 Luke xxiii. 1, 2.} did not charge him with calling himself the Son of God; knowing very well, that Pilate would not have concerned himself with such an accusation, which no ways affected the state. Pilate upon hearing their allegations declared him innocent as to the crimes, which were laid to his charge; but understanding that he was of Galilee, he sent him to Herod⁴, as be-^{4 Ver. 7.} longing to his jurisdiction, with whom Pilate was then at variance. And therefore he might design him this compliment, as a means of reconciliation, which it accordingly proved by making them freinds, as we are told afterwards⁵. Another rea-^{5 Ver. 12.} son likewise for Pilate's doing this might

D I S S.
XXXIII.

¹ Matth.
xxvii. 19.

² L. 7.
§. 2. ff.
de captiv.
See like-
wise L. 3.
ff. *de*
offic.
praesid.

³ L. ii. ff.
de custod.
et exhib.
reor.

⁴ John
xix. 1.

be to oblige his wife, who had cautioned him by a message to *have nothing to do with that just man*¹. And he might be further induced to it, in order both to ease his own conscience, as being convinced of our Savior's innocence; and at the same time to gratify the Jews, if Herod had thought fit to comply with their solicitations. The Roman governors indeed were impowered to punish any persons for crimes committed by them within the limits of their respective provinces, even tho they belonged to other states or jurisdictions. Thus Proculus says: *At fiunt apud nos rei ex civitatibus foederatis, et in eos damnatos animadvertimus*². But yet there appears no irregularity in this procedure of Pilate, nor any thing, but what was customary on some occasions, as we learn elsewhere from the Roman law³.

HEROD, tho he treated him with great ignominy and contempt, yet did not judge him guilty of any capital offence, and therefore sent him back to Pilate. And he to pacify the Jews ordered him to be scourged, hoping they might be contented with that lesser punishment, being himself fully satisfied of his innocence⁴. It was the custom of the Romans to scourge criminals

minals condemned to crucifixion, after D I S S. XXXIII.
 they had received their sentence, as we

learn from Livy, who recites the words
verberato vel intra pomoerium, vel extra
pomoerium, as one of the damnatory clauses
 pronounced against Horatius for killing
 his sister¹. But Christ was scourged by

the order of Pilate, before sentence was
 passed on him, for the reason now men-
 tioned. And therefore it is thought that
 during the time he underwent that punish-
 ment he was bound to a pillar, and not to
 his cross, like those criminals, who were
 scourged after their condemnation². As

St. Paul afterwards would also have been
 treated, had he not prevented it by plea-
 ding his privilege as a Roman citizen³.

AMONG the many insults after his con-
 demnation, with which he was treated
 by the soldiers, who very probably were
 instigated by the Jews, that of the crown
 of thorns⁴, may deserve a particular con-
 sideration. The form of the sentence
 passed upon such criminals, as recited by
 Cicero, was this: *I licitor, colliga manus,*

*caput obnubito, arbori infelici suspendito*⁵.

Where the words *colliga manus* may signify
 no more than, *tie them together*. Tho it
 was their custom to fasten them afterwards

¹ Lib. i.
 c. 26.

² See Edm.
 Merillii
 Not.
 philolog.
 in passio-
 nem.

Christi,
 p. 591.

³ Acts
 xxii. 25.

⁴ Matth.
 xxvii. 29.

⁵ Pro
 Rabir.
 n. 13.

D I S S.
XXXIII.

¹ See
Lips.

De cruce,
ii. 8.

² Chap.
xix. 26,
27.

to the cross, either with cords, or nails,
as in the case of our Savior¹. And that
they covered their faces, appears also from
this passage of Cicero. The reason of this
might perhaps be the same as with us, to
prevent the shocking sight of the horror
and distortion of their countenance during
their agonies. It seems highly probable
therefore, that the two malefactors, who
were crucified with our Savior, were so
treated, according to the usual custom.
But the crown of thorns, which was put
upon his head, prevented any such cove-
ring; so that his countenance was open
and visible to the spectators. And this
appears from what John mentions, of his
seeing and speaking both to his mother
and beloved disciple². Now this might
be so ordered by a particular direction of
providence, that the divine composure and
serenity of his countenance, together with
his whole deportment, might be rendered
the more conspicuous to so vast a croud of
spectators, as were then present, during
that last scene of his sufferings. And
therefore Mr. Wright in his *Travels* has
very justly censured the Italian painters,
as generally guilty of an impropriety, in
representing our Savior on the cross with
his

his face distorted, as under great uneasiness and discomposure. In which wrong notion they have also been usually followed by others. It can occasion no difficulty here to suppose, that the faces of the two malefactors were covered, because they are both said to have spoken to our Savior, while they hung upon the cross; for we are often told of things said by criminals among us in the like circumstances. But it has been remarked, that *nothing was set down by the evangelists touching the complexion, stature, or feature of Christ, that no man might presume to set his hand to the framing of that astonishing work, wrought once for all by the Holy Ghost*¹. And the like observation also has been made by Sir Isaac Newton with regard to the day of his birth.

¹ The crosses case in Cheap-side. Prin.

It has been a controversy among learned men, whether the Jewish magistrates under the Romans had a power of inflicting capital punishments. But that they had not, one might be led to think highly probable at least, both from their acknowledgment to Pilate, when they say, *It is not lawful for us to put any man to death*²; and likewise from the nature and constitution of a Roman province. For during

² John xviii. 31.

D I S S. the free state of the Romans, no free man
XXXIII. could be put to death at Rome, but by
the suffrages of the body of the people;
or by the senate; or by some superior
magistrate appointed for that purpose. In
the provinces the power of capital punish-
ments was granted to the governors by a
special commission, called *imperium*. Upon
the change of the government this power
came into the hands of the emperors, and
was by them intrusted with the *praefectus*
urbis at Rome, and in the provinces with
the respective governors as before. This
power could not be delegated by these
governors to any other person, while they
themselves were in the province. Nor is
any instance given, whereby it appears that
any other court had this power at the
same time with the Roman governor, and
in such places, where he could exercise it.
There were indeed some free cities up and
down in the provinces, dependent on the
Romans, who had this power within them-
selves; but then the Roman governors had
it not at the same time in those places;
tho if the inhabitants attempted any thing
in an hostile manner against the Romans,
the governors had it in their commission
to check them, as well as any other ene-
mies.

mies. The Roman provinces were not all settled upon the same foot, that is the grants and privileges were not made alike to all. Civil causes and lesser crimes must necessarily either be left to the inhabitants, or some other inferior officers; for it was impossible that the governor himself should perform all this in person. And therefore each governor had usually several legates with him, besides his *quaestor*, who were capable of administering justice in different parts of the country; and seem to have had a larger power, than the municipal magistrates, for they represented the governor himself. But no sufficient evidence is offered to prove, that any other court, but his own, had cognizance of capital crimes. Nor does such a power appear at all agreeable to the scheme and maxims of the Roman government, which in this point seems to have continued uniform, and consistent with itself, under the great alterations it received in other respects. And therefore whatever indulgences they might grant to the Jews, or other provincials, it does not follow from thence, that they allowed them this; or suffered their governors to sit still as idle spectators, while any other court as-

D I S S. XXXIII. sumed a judicial power to take away the lives of any persons within their district, who were all equally under their protection.

¹ Chap. vii.

THE case of Stephen, who was stoned by the Jews, as recorded in the Acts ¹, has indeed been thought by some an instance in favor of the contrary opinion. But that this fact rather ought to be esteemed as the result of a hasty and intemperate zeal, and done in a tumultuous manner; than as the effect of a legal sentence, consequent upon a judicial process; has been justly observed by Dr. Lardner ²,

² Credib. of the Gospel Hist. Part I. pag. 112. edit. 3.

XXXIV.

Whether the penitent malefactor upon the cross had ever been a disciple, or follower of Christ.

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THE general expectation, which the Jews had entertained, that the Messiah was to appear about the time of our Savior's birth, doubtless drew many after him, when the fame of his miracles had rendered him so conspicuous. But as they all considered the Messiah in the character of a temporal prince, who was to free them

them from the Roman government, many of them followed him with no other view; and when they found themselves disappointed in that, they afterwards deserted him, as having no relish for his spiritual doctrine, or the promises he gave them of a future happiness. So it is said;

A great multitude followed him, because they saw his miracles ¹. And when he had fed ¹ John vi. 2. *five thousand men with five loaves and two fishes*, having ranged them by hundreds and fifties, as it were in a military order ², ² Mark vi. 40. their intention was to make him a king, if he had not withdrawn himself ³. But ³ John vi. 15. upon their finding him again on the other side the sea, Jesus upbraids them with following him only for *the loaves* ⁴. And ⁴ Ver. 26. upon his discoursing with them about *heavenly bread* and a *future life*, it is said, *many of his disciples went back, and walked no more with him* ⁵. They are called there ⁵ Ver. 66. his *disciples*, but at the same time it is intimated, that they did not believe on him. So that under the name *disciples* must be included, such as *followed him* only from temporal views.

AND both the malefactors, who were crucified with him, might be such persons. For he, who railed on him, said:

If

D I S S. *If thou be Christ save thyself and us.* By

XXXIV. which it is plane, he was not a stranger to his character, as the Meffias; tho his notion of the Meffias was that of a temporal deliverer. And that the other was a Jew, appears highly probable from our Savior's calling the place of future happiness, into which he promised to receive him, by the name of *paradise*, which was peculiar to the Jewish nation. Our translation seems inaccurate in calling these criminals *theives*. For simple theft was not punishable with death by the Roman law, and these two persons must have been tried before by the Roman governor (as all capital offenders were) and received their sentence from him. Matthew and Mark call them *λησται*, and Luke *κακῆργοι*; the former of which words denotes *open robbers*, or *assassins*; and the latter *malefactors* in general, but is often limited to such criminals; the punishment of whom, especially in the provinces, was usually crucifixion.

As to the other malefactor, he might while in prison recollect many things, he had heard from our Savior in his discourses, with remorse of conscience and sorrow for his own wicked life; and more especially
might

might be terrified, upon the sudden notice D I S S.
XXXIV.
 he received of his execution. For he
 could not know this many hours before
 he was carried out of prison; since these
 criminals would not have been executed
 till after the feast, had it not been to raise
 the greater aversion against our Savior in
 the minds of the populace, by joining
 such profligate wretches with him. In
 these circumstances therefore this criminal
 might receive further evidence concerning
 our Savior's character, from what he said
 to the women, who bewailed him by the
 way ¹, his prayer for his enemies on the
 cross ², and commending the care of his
 mother to his beloved disciple ³. From
 these, and his former reflections while in
 prison he might be fully convinced, that
 he was the Messiah, in the sense he had
 himself always declared; not a temporal
 deliverer, but the prince of a spiritual
 kingdom, which was to take place after
 this life. And from such a conviction he
 may be supposed to have made that ad-
 dress to him, which the evangelist records.
 This seems the more probable, as what is
 said of the two malefactors by the three
 first evangelists, is immediately followed
 in all of them, by the account of the
 dark-

¹ Luke
xxiii. 28.
² Ver. 34.
³ John,
xix. 26,
27.

DIS S.
XXXIV.

darkness, which did not come on, till they
had been three hours upon the cross.

After which it does not appear, that our Savior received any further insults from the spectators, who probably were terrified by it and the earthquakes, which ensued.

A WRONG use has been frequently made of this instance of the penitent malefactor, in order to shew the sufficiency of a death bed repentance. The evidences indeed of a sincere contrition and true faith are here given by this criminal. For when he rebukes his unhappy companion, by asking him, whether *he does not fear God*; and acknowledges the *justice of his condemnation, as the due reward of his deeds*; these are plane indications of an unfeigned repentance. And his glorious confession of our Savior, as the true Messias, and reliance on him as such; while the body of the Jewish nation was treating him in the most opprobrious manner, as an impostor; are no less evidences of a genuine faith, which our Savior was pleased to own in so public a manner. But when he first received these convictions, as was before observed; or how long he had been confined in prison, before he was carried
to

to the place of execution, where these DIS S. declarations were made, does not appear XXXIV. by the history.

XXXV.

The manner of embalming dead bodies among the Jews, and particularly that of our Savior.

THE two most general and prevailing DIS S. customs of disposing of human bodies XXXV. when dead have been either to burn, or bury them. The former is supposed to have been introduced for preventing insults and ill treatment from enemies, and was practised by the antient Greeks, Romans, Germans, Gauls, and others. The latter therefore of burying them in the earth, from whence they had their origin, seems to have been the first, as it was the most natural way. But the earliest instance we have of it upon record is Abraham's burying his wife Sarah ¹. Tho ¹ Gen. it appears by the context to have been xxiii. 19. the common practice of the country at that time, by their saying to him: *None of us will withhold from thee his sepulcher* ².

² Ver. 6.

DISS. **W**HETHER they used embalming so
 XXXV. early in that country does not appear; tho
 it is probable they might in Aegypt. For
 we find, that both Jacob and Joseph were
 1 Gen. 1. embalmed there¹, and by the manner, in
 2, 26. which it is related, it seems then to have
 been no new thing. The situation of their
 country, which is annually overflowed by
 the Nile, might perhaps lead them to it
 at first; for which reason likewise they
 seem to have set the coffins upright, that
 held the bodies, and to have fastened them
 to the walls of the vaults, in which they
 were reposit^d, that they might receive
 less injury from the water. Herodotus
 has particularly described their manner of
 embalming in his time, which was done
 three ways, at different prices. In the
 first they drew out the brains with a
 crooked iron thrust up the nostrils, and
 poured liquid ointments into the skull:
 then they cut open the side with an Aethio-
 pian stone, and took out the intrails, and
 having cleansed the belly, they washed
 it with palm wine, and afterwards with
 ground spices; then filling the cavity with
 pure myrrh ground, cassia, and other spices,
 except frankincense, they sewed it up
 again; which being done, they laid the
 corps

corps in nitre seventy days ; and then wash-
 ing it, wraped up the whole body in linen
 bandages, the inner side of which was
 anointed with gum. After this the freinds
 took away the corps, and puting it into a
 wooden coffin made in the same shape,
 placed it in a vault upright against the wall.
 In the second way they filled the belly with
 the juice of ceder injected by clysters, with-
 out imboweling it ; and stoping up the back
 passage they laid the corps in nitre the
 usual time ; then they drew out the ceder
 juice the same way, which brought with it
 the intrails and other contents of the belly,
 that were now corrupted ; and the nitre
 having consumed the flesh, nothing re-
 mained but the skin and bones. And in this
 state the corps was returned to those, who
 brought it. In the third way having
 cleansed the belly of its contents by injec-
 tions, they laid it in nitre seventy days,
 and then returned it¹. However this
 custom of opening the bodies of dead per-
 sons, and filling them with spices, was not
 peculiar to the Aegyptians. For Tacitus
 speaking of Poppaea, the wife of Nero, sais:
Corpus non igni abolitum, ut Romanus mos ;
sed regum externorum consuetudine, differtum
odoribus conditur 2.

D I S S.
XXXV.Lib. ii.
c. 86.2 Ann.
xvi. 6.

THE

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XXXV.

THE Jews might possibly at first borrow the custom of embalming bodies from the Aegyptians; but however that was, their manner of doing it was very different, as appears from several passages in the New Testament, by which they dont seem to have opened the body, or taken out any part of it. But when it was laid out, they first washed it all over with water, as is related of Dorcas¹. And after it was washed, they anointed it with liquid spices or odors; as seems to be intimated in that passage of St. Mark, where it is said, that as our Savior sat at meat, *a woman having an alabaster box of ointment of spikenard very precious, poured it on his head.* And when some, who were present, blamed her for it, calling it waste, he reproved them saying, *Let her alone, she hath wrought a good work on me: she is come before hand to anoint my body to the burying.* Now the Greek words *νάριδος πικνῆς*, which we translate *spikenard*, signify *liquid nard*. To which sense the word *κατέχεεν*, *poured*, likewise very well agrees.

¹ Acts
ix. 39.

BUT with regard to our Savior, we are told by the evangelist Matthew that *when Joseph had taken the body, he wrapped it in a clean linen cloth, σινδόνι, and laid it in his own*

own new tomb¹. And Mark sais that he ^{D I S S.} bought fine linen, σινδώνα; and took him ^{XXXV.} down, and wraped him in the linen, σινδόνι, ^{1 Chap. xxviii.} and laid him in a sepulcher, which was hewn ^{29.} out of a rock². And in like manner Luke ^{2 Chap. xv. 46.} also, that he took down the body, and wraped it in linen, σινδόνι, and laid it in a sepulcher ^{3. 3 Chap. xxiii. 53.} But John sais no more than that he came, ^{4 Chap. xix. 38.} and took the body of Jesus⁴; and makes no mention of his wrapping it in linen. He ^{5 Ver. 39,} adds indeed⁵, And there came also Nicodemus, and brought a mixture of myrrh and ^{40.} aloes about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes, ἔδησαν οὐρόνις, with the spices, as the manner of the Jews is to bury.

THE other evangelists therefore speak of one fact, and John of another; as σινδών and ὀθόνιον signify two different things. For σινδών signifies either a large linen cloth; or a loose vestment, as in Mark xiv. 51. where mention is made of a young man having a linen cloth, (as we translate it, σινδώνα) about his naked body, that is, about the upper part of his body. But ὀθόνιον is properly a diminutive of ὀθόνη; which latter word Acts x. 2. we translate a sheet, as the antient Glossaries interpret ὀθόνιον by linteolum. And Pollux reckons

DIS S. *ὀθόνιον* among the apparatus of a surgeon, XXXV. and explains it by *ἐπίδεσμον* a *bandage* or *swathe*¹. And this sense agrees very well with John's account above mentioned, when he saies, they bound up the body of Jesus *ὀθονίβις*, after they had anointed, or imbalmed it with the spices. The use therefore of the *ὀθόνη*, or *linen cloth*, mentioned by the other three evangelists, was only to wrap up the body, when taken from the cross, and carried to the sepulcher, before it was imbalmed. But after the imbalment it was bound over with fillets or bandages, like those we see in mummies, which John calls *ὀθόνια*.

² John
xix. 39.

THE spices brought by Nicodemus to imbalm our Savior were *a mixture of myrrh and aloes*². But the Aegyptians used *myrrh and casia*. However they were differently applied, for the latter put their spices into the body. But Joseph and Nicodemus, as John adds, *took the body of Jesus, and wound it in linen cloths with the spices, as the manner of the Jews is to bury*. So that they seem to have done all that was usual in such circumstances to persons of wealth and distinction, which, as well as the sepulcher itself, agreed to the prophecy of Isaiah concerning Christ, that *he*
made

*made his grave with the wicked, and with the rich in his death*¹.

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Chap.
liii. 9.

VARIOUS expositions have been given of this prophecy concerning Christ. According to our version he himself is said to have *made his grave with the wicked, and with the rich*. But the verbal translation of the Hebrew text by Arias Montanus seems to ascribe it to God the Father. The words are these: *Et dedit cum impiis sepulturam ejus, et cum divite in mortibus ejus*. Castalio has not expressed the agent in his version, which runs thus: *Sitque ei mortuo tributum cum impiis, et cum divite sepulcrum*. Agreeably therefore to these interpretations two graves, or burial places, were assigned to Christ; one with the wicked, and another with a rich person. By the latter of whom it is sufficiently evident, that Joseph of Arimathea must be intended. And as to the former, St. John's account of the place, where Christ was crucified, seems in a good measure to explaine it, when speaking of him he says: *And he bearing his cross went forth into a place, called the place of a scull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him; on either side one, and Jesus in the midst*².

Chap.
xix. 17,
18.

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Now that place received its name *Golgotha*,
 or a place of a scull, as Lucas Brugenſis
 obſerves, *A calvariis et offibus hominum eo-
 rum, qui ob ſcelera ſua ibi morte mulctari et
 ſepeliri conſueverant*¹. And as it is ſaid of
 Chriſt preſently afterwards in that pro-
 phecy, that *he was numbered with the*
*transgreſſors*², refering to his ſuffering at
 the ſame time and place, and in the ſame
 manner with the two robbers: ſo he would
 likewise have been buried with them in
Golgotha; had not God thought fit to or-
 der it otherwiſe. The original word here
 uſed by the prophet is *nathan*, which often
 ſignifies to *assign, ordain, or appoint*. And
 thus God may be ſaid to have ordained,
 that Chriſt ſhould ſuffer as a malefactor in
 ſuch circumſtances, as muſt of courſe have
 occaſioned his interment likewise as ſuch,
 had it not been prevented by a particular
 providence. It has been cuſtomary in
 other countries, as well as in Judaea, to
 appoint ſome particular place for the burial
 of malefactors after their execution. So
 Plutarch mentions a place allotted for that
 purpoſe, which was called *Seftertium*,
 from its being two miles and a half
 diſtant, as is ſuppoſed, from the city of
 Rome³. And Tacitus alſo is thought to
 refer

¹ In
Matth.
xxvii. 33.

² Ver. 12.

³ In
Galba.

refer to it, under the description of *locus servilibus poenis sepositus* ¹. But I return from this digression.

¹ Annal.

lib. xv.

c. 60.

As none of the other evangelists had mentioned the spices, with which the body was imbalmed, John might choose to observe that circumstance, the better to obviate the false report, which then prevailed among the Jews, that the body of our Lord had been stolen away in the night by his disciples. For could they have been supposed so weak, as to lose time in attempting to take off the linen both from the body and head, it must have clung so fast by means of the viscous nature of the spices, as to have put it out of their power to do it in such a manner, as it was found in the sepulcher: *the napkin, as he saith, which was bound about his head, lying not with the linen clothes, but wrapped together in a place by itself, as if the body had miraculously slipped out of it, which indeed was the real fact.*

THE other evangelists indeed take notice, that the women afterwards carried spices to the sepulcher. For as Joseph and Nicodemus doubtless imbalmed the body privately, after it was carried from the cross; the women, as they were not

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present, might know nothing of it. And considering the shortness of the time, they might imagine nothing of that kind had been done ; and therefore were willing to do what they could themselves. And this was very proper to be mentioned by the other evangelists, as it was a proof, that the women had no expectation, that Christ would rise again, any more than Joseph and Nicodemus ; but John might omit it, as unnecessary to be repeated.

THAT the body of Lazarus was not imbalmed, may reasonably be concluded from those words of his sister Martha to Christ, when he ordered the stone to be removed from the mouth of his sepulcher ; *Lord, by this time he stinketh, for he hath been dead four days*¹. And likewise by what is said afterwards, that *he that was dead came forth, bound hand and foot with grave clothes. And his face was bound about with a napkin. Jesus saith unto them : Loose him, and let him go*². From what is here said of his hands and feet being bound with grave clothes, which the evangelist terms *κειρίαι*, and Phavorinus explains by calling them *οἱ ἐπιτάφιοι δεσμοί*, *sepulchral bands*, one would be led to think, his body was not bound over with bandages,

¹ John
xi, 39.

² Ver. 44.

dages, as the manner was after imbal-
ment; but only wrapt up in a large linen
cloth, tied at the hands and feet, not alto-
gether perhaps unlike what is customary
with us, which was attended with much
less expence and trouble. And the same
may be supposed, with respect to the
widow's son of Nain, whom Jesus met as
they were going to bury him, and restored
him to life again¹. The Greek word,¹ Luke
which we there translate *bier* is *ζορός*,^{vii. 14.}
which Hesychius explains by *θήκη* a *case*,
something to inclose the body, answerable
to our word *coffin*.

XXXVI.

*How to reconcile the two accounts concerning
the death of Judas, recorded Matthew
xxvii. 3, 4. and Acts i. 18, 19.*

LEARNED men have differed very
much in their sentiments concerning
this fact; and great disputes have been
occasioned by it, particularly between the
two Leyden professors, James Gronovius
and Perizonius.

SALMASIUS sais, that ἀπάγχεσθαι always
signifies *suspendere se*, or *suspendi*; and there-

DIS S. fore, as there were different reports of the
 XXXVI. death of Judas, the two evangelists give
 different accounts of it ¹.

¹ See
 Periz. ad
 Aelian.
 V. H.
 l. 5. c. 8.
 in fin.

² Exercit.
 xvi. n. 69.
 p. 598.

CASAUBON attempts to reconcile the two evangelists, by supposing, that Judas hanged himself; but the rope breaking, he fell down, and by the fall broke his belly ². He thinks therefore, that Matthew tells only the beginning of the story, and Luke the conclusion.

³ In voc.
 ἀπὸ τοῦ κεφαλῆς.

STEPHANUS in his Lexicon fais, *in suspendio ἀπὸ τοῦ κεφαλῆς γέμεται*, qui, *laqueo aptato, ex alto sese in caput dejicit* ³; which he applies to Judas. So that according to him, when Judas had put the rope about his neck, throwing himself forward from the place where he stood, by the shock, which he received, broke his belly. Which is somewhat a different way of conciliating the two evangelists. And with this opinion Dr. Whitby seems to agree ⁴.

⁴ Paraph.
 on Matth.
 xxvii. 5.

HEINSIUS interprets ἀπὸ τοῦ κεφαλῆς in Matthew by *angore mentis suffocatus est*. To which he applies what is said by the Septuagint in other instances ⁵. And adds *in tali suffocatione ruptura fieri solet*; which he thinks is applicable to Luke's account.

⁵ See
 2 Sam.
 xvii. 23.
 Job, vii.
 15. and
 Tobit iii.
 10.

GRONOVIVS understands ἀπὸ τοῦ κεφαλῆς in Matthew to signify *suspendit se*; but then he

he interprets *πρηνὴς ἐγένετο* in a passive D I S S. XXXVI.
 sense, as if the body of Judas when dead
 was cut down by some other person, and
 so burst by the fall ¹.

LASTLY, Perizonius agreeing with Hein-
 sius, understands Matthew, as speaking
 only of a suffocation arising from a me-
 lancholy disorder, which sense of the word
 he proves from a variety of examples.
 But then he supposes, that this did not
 kill Judas, who afterwards threw himself
 down from some eminence upon his face,
 and broke his belly by the fall; which is
 what is referred to by Luke ².

THIS last sense seems best to reconcile
 the two evangelists. For Matthew might
 choose to carry his account of Judas no
 farther than to relate, what happened to
 him before our Savior's ascension; and Ju-
 das might possibly live so long in a de-
 sponding state. But between that, and
 the time, when Peter proposed the electing
 another apostle into the place of Judas ³, ³ Acts i.
 he might destroy himself in the manner ¹⁵.
 there described. For if he really did hang
 himself, but the rope breaking before he
 expired, his belly burst by the fall, as
 Casaubon supposes; one would scarce ima-
 gine, that Matthew should have omitted
 those

¹ Apud
 Periz. de
 morte Ju-
 dae, in
 princeps.

² De morte
 Jud.
 passim.

DIS S.
XXXVI.

those circumstances, which were the immediate cause of his death. And supposing them to have happened after he was dead, as they would carry in them no appearance of any thing judicial, and they are omitted by Matthew; it might seem not very easy to conceive, why Luke, if he referred to the same transaction, should take notice of them after such a length of time, as the writing his history of the Acts. For what is said in the eighteenth and two following verses may contain the words of the historian himself, and not of Peter; and should therefore be included in a parenthesis. This one may be led to think from the manner of expression in verse 19. *And it was known to all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue Aceldama, that is to say, the field of blood.* Which neither seems to suit so well with a speech made by Peter in that city; nor with the narrative of a fact, which had then so lately happened, as the death of Judas. For the verbs ἐγένετο and κληθῆναι are both in a tense, which usually denotes some considerable distance of time past. Besides, could the words *in their proper tongue*, be thought necessary, if he had been speaking

king to persons, who used that language? D I S S.
 But if this be taken for an additional cir- XXXVI.
 cumstance of the fact inserted by Luke,
 when writing his history afterwards, at
 some distant time and place, the whole
 will appear exceeding proper; as a con-
 firmation of what he had related in the
 preceding verse concerning the manner,
 in which Judas destroyed himself, as ex-
 planed by Perizonius, and which had not
 been recorded by Matthew.

XXXVII.

*Whom are we to understand by the Grecians
 and Hebrews, mentioned Acts vi. 1.*

THE original words are 'Ελληνισαὶ D I S S.
 and 'Εβραῖοι; the former of which XXXVII.
 is used only by St. Luke in this book,
 and is not perhaps to be found in any
 other writer so antient. Luke uses it
 three times; in this place, chap. ix. 29,
 and xi. 20. In the two former of which
 it seems to have the same meaning; on
 the fixing whereof the true sense of the
 passage will in a great measure depend.
 For as to the last place, the true reading
 seems to be 'Ελληνας, as they are opposed
 to

DISS. to Ἰσδαίοις; and so it is in the Alexan-
 XXXVII. drian MS. and some antient versions.

Now Ἑλληνιστὴς is a verbal noun from ἐλληνίζειν, which signifies in general *to imitate the Greeks*, and in a more restrained sense *to use their language*; and hence Ἑλληνιστὴς may denote one, who *speaks the Greek language*. Heinfius therefore by these *Hellenists* understands such Jews, as being born out of Judaea, used the Greek version of the Bible in their synagogues; and supposes further, that they used a peculiar dialect, which was called the *Hellenistic*. These, he thinks, are here by St. Luke opposed to the *Hebrews*, or such Jews, as were born in Judaea, and used the Hebrew text. But Salmasius opposes this opinion, and takes these *Hellenists* to be neither *Jews* nor *Gentiles*. That they were not Jews he apprehends, because they are opposed to the *Jews* in chap. xi. 20. as they are here to the *Hebrews*. And that they were not *Gentiles* he concludes, because the Christian church was not then open to them, nor would the Hebrews or Jews at Jerusalem have associated with them. Besides Luke (as also St. Paul) when he speaks of the *Jews* and *Gentiles* in opposition to each other, always uses
 I the

the words Ἰσδαῖοι and Ἑλληνας, never Ἑλλη-
νισαὶ. From whence he infers, that by *Hellenists* here must be meant *profelytes*,
or such persons of other nations, who had
imbraced the Jewish religion; there being
no other third sort of persons, to whom
this name can be applied.

As to Heinsius's notion of a *Hellenistic dialect*, Salmasius seems to have sufficiently
confuted it. For when the Jews in their
dispersions attempted to introduce the Greek
language among them, they corrupted it
indeed; but not in any consistent manner,
so as to form a particular dialect, but dif-
ferently in different places. So the inha-
bitants of Jersey and Guernsey are said to
speak French, tho very corruptly; which
is not considered as a distinct dialect of
that language. However this opinion of
Salmasius may be thought liable to one
great objection. For these *Hellenists* are
afterwards said to have attempted to *slay*
Paul at Jerusale^m; which it does not, Chap.
seem probable, that profelytes would at-ix. 29.
tempt to do in the capital city of the Jewish
nation. But Jews of the dispersion, who
had settled at Jerusale^m, and made use of
the Greek Bible in their synagogues,
might from a furious zeal be capable of
this;

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this; for it is not probable that these were the persons, who made the attack upon Stephen.

THESE *Hellenists* therefore agreeably to the opinion of Heinſius might conſiſt chiefly of *Jews* born out of Judaea, together with ſuch *profelytes*, as ſpoke the Greek language. Nor does the notion of Salmaſius ſeem improbable that, as the Syriac language was then commonly ſpoken by the Jews, who were born in Judaea, under the word *Hebrews* might be included ſuch of the Syrians, who were profelytes to the Jewish religion, and attended their worſhip in the Hebrew tongue. So that theſe *Hebrews*, as they here ſtand oppoſed to the *Helleniſts*, are rather terms deſcriptive of the language uſed by them, than of their deſcent. And might not the apoſtle Paul have ſome reſpect to this diſtinction, when he calls himſelf an *Hebrew of the Hebrews*,
 * Phil. iii. 5. reſeſing to his deſcent¹. Salmaſius indeed and ſome others apprehend, by the names of the ſeven deacons, that they were all *profelytes*, the firſt fix of the church of Jeruſalem, and *Nicolaus* of the *Helleniſts*. But might not *Nicolaus*, who is here called a profelyte, have the care of the profelytes; and the other fix, ſome of the
 Jeruſalem

Jerusalem Jews, and others of those of ^{D I S S.}
the dispersion. _{XXXVII.}

XXXVIII.

*The term Holy Ghost in the New Testament
denotes both a person and a power.*

THAT it often donotes a power can- ^{D I S S.}
not be questioned, as where the _{XXXVIII.}
apostles, and other Christians at that time,
are said to be filled with the Holy Ghost.
But that it signifies also a person, seems
evident from the following passages among
others. Matth. xxviii. 19. *Baptizing them
in the name of the Father, and of the Son,
and of the Holy Ghost.* As the two first of
these are undoubtedly persons, so must the
third be likewise. In John xvi. the Spirit
is promised as a person, and all the cha-
racters there given of him agree to the
description of a person. Thus ver. 7.
Christ saith to his disciples: *If I go not
away, the Comforter will not come unto you;
but if I depart, I will send him unto you.*
And ver. 13, 14. *When he the Spirit of
truth is come, he will guide you into all truth:
for he shall not speak of himself; but what-
soever he shall hear, that shall he speak;
and*

D I S S.
XXXVIII.

and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. Acts v. 9. Peter sais to Sapphira: How is it, that ye have agreed together to tempt the Spirit of the Lord. The word πειράσαι, to tempt, is always applied to persons in the New Testament. 1 Cor. xii. 4—11. gifts are ascribed to the Spirit, as administrations or offices are to the Lord, and operations or exercises of those offices are to God. And afterwards the gifts of the Spirit are enumerated, which must be distinct from the giver. And it is said 2 Cor. xiii. 14. The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Where the Greek word, which we translate communion, is κοινωνία, and may denote communications from him. So it is used Philipp. i. 5. as also Heb. xiii. 16. And St. Paul writing to the Ephesians sais: Greive not the Holy Spirit, whereby ye are sealed unto the day of redemption¹. In the original it is Μὴ λυπεῖτε, which verb in all other places of the New Testament is applied to persons; and to apply it here to a power would seem very harsh. And the words ἐν ᾧ, whereby, might

¹ Chap.
iv. 30.

might perhaps with more evidence have been translated *by whom*. D I S S.
XXXVIII.

IN all such places therefore, where the Holy Ghost is mentioned in conjunction with Christ and God, he is to be considered as a person; since otherwise to represent a power as acting jointly with two persons would appear to be a very forced and improper way of speaking. And where the gifts of the Holy Ghost are mentioned, to understand the gifts of a power must seem no less harsh. We meet with *χάρισμα Θεοῦ*, *the gift of God*¹; and *χάρισμα Χριστοῦ*, *the gift of Christ*², according to some copies, tho others have it *Θεοῦ*, *the gift of God*, as it is in our version. And agreeably to all analogy *χάρισμα Ἁγίου Πνεύματος* must signify *the gifts of the Holy Spirit*, in a personal sense; since that word is never used otherwise, but of persons, in the New Testament, where the donor is mentioned.

¹ Rom.
vi. 23.

² 2 Tim.
i. 6.

XXXIX.

The design and effect of Stephen's speech.

Acts vii.

D I S S.
XXXIX.

THE charge brought against Stephen consisted of two parts: That Jesus of Nazareth would destroy the temple, where they were then assembled; and change the rites of Moses¹. The foundation of this charge seems to have been, that Stephen in disputing with them had plainly proved, that Jesus was the Messiah. Hence his accusers infered their charge, fixing upon him their own consequences as his assertions, and that with a design to take away his life; for which reason they might justly be called *false witnesses*². But tho Stephen had not directly asserted these things; yet they were true in themselves, and might be infered from the law and the prophets³. He could not therefore deny them; and to have owned them in exprefs terms, would have been to give himself up to their rage and fury.

¹ Acts vi.
14.² Ver. 13.³ Deut.
xv.

THE method therefore, which he takes in his defense, is first to shew them from their own writings, that all their former dispensations

dispensations were to issue in that of the ^{D I S S.} ^{XXXIX.} Messiah. And he begins with God's calling Abram from his country and family, and promising to him and his posterity the land of Canaan for a *possession*. And it is remarkable, that he does not call it *an everlasting possession*, as it is called Gen. xvii. 8. which might have seemed not so consistent with their forfeiture of it upon rejecting the Messiah. Then he observes to them, how their fathers rejected Moses, after the clearest proofs of his mission, and that they were punished for it in the wilderness; and this he does to prepare them to consider, what they might justly expect upon rejecting Christ. He reminds them likewise, that Moses himself had declared to them, that another prophet was to arise *like him*, whom they were ordered to hear. This was the Messiah; and his being *like* to Moses must consist in his bringing in a new dispensation, and confirming it with miracles, as Moses had done. This seems to respect the latter article of the charge. And thus far they heard him patiently.

THEN he proceeds to speak of the temple, which relates to the former part of the accusation. And here he uses such

DIS S.
XXXIX.

depreciating expressions, which, tho taken from the prophets, could not be agreeable to them, and very probably inflamed their minds. But when he came to charge them with the murder of Jesus, calling him the *just one*, that is, the Messiah, they could no longer bear with him; but their passions rose to such an height, that they *gnashed their teeth at him*; and very probably made such a disturbance, that he could not procede, in what he designed to say further. Tho we find that Peter had twice before taken the same method, and charged them as expressly with the death of Jesus¹. But Peter had in both cases the advantage of a present miracle to support him, and give weight to what he said. And we find, that the council were deterred by that from proceeding to extremities².

¹ Acts ii.
and iv.² Acts iv.
16.

THE Jewish rulers before our Savior's death were apprehensive, that he designed by gaining over the populace to set himself up for a king; and that in consequence of this the Romans would come, and destroy their city³. This they hoped to prevent by taking him off. But after his death finding, that the apostles not only went on to propagate the same scheme of

³ John xi.
48.

of religion, and support it with miracles, ^{D I S S.}
as he had done; but also charged them ^{XXXIX.}
with murdering him, whom his followers
asserted to be the Messiah; they seemed
now to be more immediately concerned
for their own security. However at first
they endeavour to prevent the spreading
of this doctrine, and to deter the preachers
of it by lesser severities, as in the case of
Peter and John. But when they found
those would not do, it is not improbable
they might resolve upon greater; and
thinking Stephen a proper subject for
their purpose, might determine, if possi-
ble, to take away his life; which seems
the more likely from Acts v. 33. where it
is said, that the Jewish senate *took counsel*
to slay the apostles, if they had not been
dissuaded by Gamaliel. However, as that
could not have been done judicially, and
in form of law, but by a trial before the
Roman governor, who might not think
their charge against him sufficient to put
him to death; there might be a particular
design of providence thus to honour him
with being the first martyr for Christianity,
and permit him to be taken off in such
a manner, as drew no civil disorders after
it. For we do not find, that any notice

D I S S.
XXXIX.

was taken of this fact by the Roman governor; tho one would think, that he could hardly have omitted to make some inquiry about it. But it was easy for the council to allege in their excuse, that indeed they did call that man to an account for some offenses against their law, who was so far from clearing himself, that he persisted in it with blasphemy; and blasphemy was a crime of so heinous a nature with them, that they could not restrain the mob from dragging him out, and stoning him immediately. Upon such a representation the governor might think it more adviseable to drop any further inquiry, than by proceeding in it to inflame so turbulent a nation¹.

¹ See Dr. Lardner's credibility of the Gosp. Hist.

UPON the whole this speech of Stephen, so far as it goes, seems to be a proper reply to the charge laid against him. But what he would have added further, if he had not been prevented, may be difficult to say. By the methods taken to bring about this charge, and the behaviour of the Jews at the trial, it seems probable, that the council designed, if possible, to take away his life, as a terror to others; and providence, for wise ends, thought fit to permit them to accomplish their design.

XL.

XL.

Saul's journey to Damascus.

WE are told Acts viii ¹, that Saul ^{D I S S.} having consented to the death of ^{XL.} Stephen, when stoned without Jerusalem, ^{1 Ver. 1} made havock of the church, entering into ^{—3.} every house, and haling men and women, committed them to prison. And chap. ix ^{2. 2 Ver. 1} it is said, that he went unto the high preist, ^{—3.} and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven, &c. These letters contained a mandate from the high preist, empowering him to act in that manner; as appears from chap. xxvi ³, where they are ex-^{3 Ver. 12.}plained by the words *authority and commission*. And Saul seems to have been a very proper person for executing those orders at that time; being a young man, warm in his temper, and possessed with an intemperate zeal for Judaism. He was likewise attended with some other persons,

DIS S. who are described in ver. 13. and chap. ix.
 XL. *ver. 7. as those who journeyed with him.*

DAMASCUS was a principal city of Syria, situated on the east side of the mountain *Antilibanus*, about 120 miles north east from Jerusalem, in a direct line by the scale, without the limits of Palæstine. And as Saul was sent thither on a public affair, it cannot well be supposed, that he went so long a journey on foot. The sculptors therefore and painters represent him on horseback, when struck blind with the brightness of the light; tho we are not informed, in what manner he traveled, by the sacred historian. It is said indeed, chap. ix. ver. 8. that when *he arose from the earth, they led him by the hand, and brought him into Damascus.* But this must have been the case, whether he had been upon a horse, or on foot, when his sight was taken from him; since he could not afterwards have rid, when he was blind.

As to the seeming difference in the account relating to his fellow travelers, of whom it is said chap. ix. 7. that *they heard a voice, but saw no man*; and chap. xxii. ver. 9. that *they saw the light, but heard not the voice of him, that spake to me*: that is easily reconciled by the double sense
 of

of the Greek word *φωνή*, and our English *DIS S.*
 word *voice*, which are used in both places, *XL.*
 and signifies either an *human voice*, or *in-*
distinct sound of words in general, or a *di-*
stinct voice or speech. In the former pas-
 sage therefore they are to be understood
 in the general sense; and in the latter,
 as denoting a distinct and articulate sound
 of words, intelligible to the hearers. So
 that the companions of Saul heard a voice,
 but not in so clear a manner, as to under-
 stand what was said. And this seems to
 be further confirmed from hence, that we
 do not find, that any of them were con-
 verted by it; which probably we should
 have done, had it been designed for the
 conviction of any, but Saul himself,

BUT it may be inquired here, by what
 authority Saul could execute this com-
 mission given him by the high preist.
 The letters were directed to the syna-
 gogues at Damascus; and the Jews were
 generally indulged in foreign states, where
 they settled, with their synagogue wor-
 ship, and the exercise of their church dis-
 cipline. But can it be supposed, they were
 impowered to send persons, even those of
 their own nation, out of other countries,
 in order to their being punished at Jeru-
 salem?

DIS S. salem? This seems inconsistent with the
 XL. laws of nations, and derogatory to the honor of states in general. However, as Herod, who beheaded John the Baptist, was at that time in possession of Damascus, greater liberty might then be granted them, than afterwards. For the year following a war broke out between Herod and his father in law Aretas, king of Arabia; in which Herod being defeated, Damascus came into the hands of Aretas, who placed a governor in it. And therefore not long after, when Saul returned thither, and preached Christ in the synagogues; tho the Jews designed to kill him, yet they did not attempt it without the governor's notice; who favoured them so far, as to place a garrison at the gates in order to apprehend him¹. And this perhaps he might do, both to prevent disturbances, and the better to reconcile them to the government of their new prince; as the Jews were always apt to be turbulent, when opposed in any thing relating to their religion².

¹ 2 Cor.
xi. 32.

² See
Pearson.
Annal.
Paulin.
ann.
xxxvii.

XLI.

XLI.

Saul, who also is called Paul. *Acts* xiii. 9.

Why should the apostle change his name at this time?

ST. Paul, as he saith himself¹, was born D I S S.
XLI.
 a Roman, tho he descended from Jewish parents. Now the Jews had only Acts
xxii. 38.
 one name, but the Romans two, and often three. If but two, the former was called *praenomen*, and the latter *nomen*, being that of the family. When a third was added, it was termed *cognomen*. The *praenomen* of the males was given them upon the ninth day after their birth; and that of the females upon the eighth². The Macrob.
lib. i.
c. 16.
 second was common to the family, and continued the same. And the last was often taken from some circumstance attending the person, either at his birth, or afterwards in the course of his life. Several instances of which may be seen in *Valerius Maximus*³. Lib. x.

Now as the father of St. Paul was free of Rome, he had a right to give him a Roman name, which might perhaps be added to the former as a *cognomen*, from
 I his

DIS S. his small stature and mean appearance,
 XLI. agreeable to the representation made of
 1 Epist. him by his opponents at Corinth¹. But
 x. 10. it does not appear, that he had before
 made use of that name; the historian
 having before called him *Saul*, but after-
 wards always *Paul*. And possibly he might
 not have thought it proper so to do, as he
 had hitherto preached chiefly to the Jews,
 and had he then gone by any other name
 than *Saul*, it might have been looked upon
 as a disguise to conceal himself either thro
 shame or fear. But being now set apart
 with Barnabas to preach to the Gentiles,
 he assumes his Roman name of *Paul*.

ONE reason for his doing this might
 be, as Origen thought, to render himself
 more acceptable to the Greeks and Ro-
 mans, by a name then so well known and
 familiar to them. Whereas if he had gone
 by a Jewish name, it might have made
 them more shy and suspicious of him, and
 raised prejudices in their minds against
 him. For all the heathen nations seem
 to have had a very ill opinion of the Jews
 at that time. But what probably might
 have been his principal reason, was a pru-
 dential regard to his own safety. For tho
 he avoided no danger, where he thought
 it

it his duty to expose himself; yet he appears to have used all proper means of security from the malicious designs of his enemies, who were principally his own countrymen. For he generally met with good quarter from the heathen, except in an instance or two at Philippi and Ephesus, where private interest was the motive. Tho even then the argument made use of to inflame the mob against him and his companions was, by representing them as Jews.

SEVERAL other opinions have been offered upon this passage, which need not be here repeated; but it may not be amiss to add, that it seems not improbable, St. Paul might carry about with him some certificate of his being a free Roman. For if he had been questioned about it, and could have produced no authentic evidence, in any of the Roman provinces, thro which he traveled, he might by the Roman law have come under the *Lex Cornelia de falsis* against imposters, the punishment of which was banishment.¹

¹ *Inst.*
lib. iv.

t. 18.

§. 7. and
Biscoe's

*Hist. of the
Acts,*

Vol. i.

P. 354,
358.

XLII.

To whom the Apostolic decree, Acts xv. was directed. And whether it was perpetual?

D I S S.

XLII.

THIS decree is directed τοῖς ἀδελφοῖς ἐξ ἑθνῶν, that is, as seems most probable, to all the heathen converts in Antioch, Syria, and Cilicia, who were not profelytes of the gate, before they embraced Christianity; for the Jewish profelytes were always obliged to regard the things therein mentioned as they were all contained in the precepts given to Noah. And therefore we do not find in Acts x. that Peter laid any such injunctions upon Cornelius and his company. Paul had converted many other Gentiles in those countries, particularly at Antioch, as mentioned chap. xiv. But some Jewish converts going thither from Judaea, as we are told at the beginning of this chapter, insisted upon the necessity of their being circumcised. Those zealots are said to be *of the sect of the Pharisees*, in ver. 5. which seems to make part of Paul's narrative to the apostles and others at Jerusalem, of what had happened at Antioch; and not to relate to any new disturbance,

disturbance, which then arose at Jerusalem DIS 3.
 on that account. And this is agreeable to XLII.
 Luke's manner of introducing the words
 of those persons, concerning whom he is
 speaking, in other places ¹. And tho Paul ^{1 Acts}
 sais in his epistle to the Galatians, that ^{xix. 5.}
 upon his going up to Jerusalem on this ^{Gosp. v.}
 occasion, *he communicated to them that go-*
spel, which he preached among the Gentiles,
but privately to them, which were of repu-
tation ; yet this may be understood of his
conduct at first, till the matter came to be
more generally known, as undoubtedly it
was, before the apostles and elders assem-
bled on that affair.

THE things forbidden in this decree are
 these following: Ἰδωλόθυτα, *meats offered*
to idols, which are opposed to ἡγιασμένα,
things offered to God, and always prohi-
 bited, when they may give offense ²; and ^{2 1 Cor.}
 αἷμα, *blood*. This is prohibited, Gen. ix. 4. ^{viii. 10.}
Flesh with the life thereof, which is the blood
thereof, thou shalt not eat : that is, the
blood, which is the life. This might be
 enjoined at first to prevent cruelty. Πνικτὰ,
things strangled. This is omitted by most
 of the antient fathers, and therefore by
 some esteemed a gloss. Πορνεία, *fornica-*
tion, which is contrary to the first institu-
 tion

DIS S.
XLII.

tion of marriage, and for that reason always criminal. As these things therefore were always required of profelytes, who lived among the Jews, it might be thought proper to injoin them by this decree, in order to conciliate the minds of the Jewish christians to the gentile converts, when they saw them comply in the observation of them in such places, where they had no authority to oblige them to it. And by carrying the decree no farther both parties might injoy their liberty in other respects; the gentiles in not being required to submit to the Mosaic law, and the Jews in continuing to observe it. *For Moses had from old times in every city those, who preached him, being read in the Jewish synagogues every sabbath day, as is said v. 21. according to Dr. Whitby.*

BUT as the several things contained in this decree are not equally of a moral nature, when it is said *πλὴν τῶν ἐπιανάγκης τέτων*, *except these necessary things*, that expression is more generally understood to refer rather to the circumstances of the time, than the things themselves, except the last of them. And if the learned Dr. Bentley's conjecture was to be admitted, who reads *χοιρέια* *swine's flesh*, instead of

πορ-

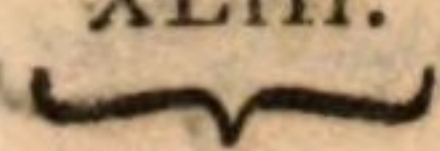
πορνεία fornication, that would come under D I S S.
XLII.
the like consideration. Tho, as they are all included in the Noaic precepts, some apprehend the prohibition with respect to them all perpetually binding. Which will be an objection to the reading of Dr. Bentley, as that prohibition is not in the number of those precepts.

XLIII.

In what sense it is said of the heathen,
When they knew God, they worshiped
him not as God, neither were thankful.

Rom. i. 21.

ST. Paul is here representing the state D I S S.
XLIII.
of the heathen world in general, at all times, and in all places. This appears from the description of the different objects of their worship; and the catalogue of sins, with which they are charged, in the following part of this chapter. And what he says here seems to be to this purpose: That altho God had made a sufficient discovery of his divine nature and attributes to all mankind, by the works of creation and providence, from whence they could not be ignorant either of his
N being

DIS S. being or government; yet they did not
 XLIII.  pay him the worship, that was due to him; nor express that thankfulness for the constant favors and benefits, which they received from him, as they ought to have done. But on the contrary by introducing false deities of their own invention, as is said v. 25. *they changed the truth of God into a lie, and worshiped the creature more than the creator, that is, above the creator.* For so the preposition *παρὰ* is used afterwards in this epistle; where it is said, *One man esteemeth one day above another,* κρίνει ἡμέραν παρ' ἡμέραν.

THIS was true in persons of all characters, high and low, rich and poor, learned and unlearned. Accordingly it is said, v. 21. *Professing themselves to be wise they became fools.* And elsewhere, *The world by wisdom knew not God,* that is, so as to influence their practice. And their greatest philosophers were chargeable, not only with polytheism in complying with the idolatrous worship of their country; but likewise with the grossest immoralities, particularly what the apostle here describes under the character of *vile affections*, v. 26. Most writers indeed attempt to clear Socrates in this respect, as an in-
 stance

stance to the contrary; but Vossius seems ^{D I S S.} to bring him in with the rest'. And it ^{XLIII.} very much confirms this charge of the ^{De} apostle, that those pagan nations, which ^{idololat.} in other respects were the most cultivated ^{Lib. i.} and polite, appear likewise to have been ^{p. 9. sub} most dissolute and corrupt in their morals, ^{fin.} as we find by the accounts both of the Greeks and Romans. Which shews not only the wisdom and goodness, but likewise the necessity of the Gospel revelation, for securing a sense of the divine government upon the minds of men, at a time when not only the whole heathen world had got to such a height of impiety and unnatural wickedness; but the Jews also had so perverted those oracles of God, with which they had been favoured.

As to verse 32. *Who knowing the judgement of God, that they which commit such things are worthy of death*, the Clermont copy, and some antient versions here add, *Who knowing the judgement of God, οὐκ ἐνόησαν*, knew not, *that they which commit such things, etc.* By which Le Clerk, and from him Mr. Locke think, the apostle here asserts, that the heathen did not know, that death was the punishment of sin by the law of nature. But how could

D I S S.
XLIII.

the apostle say, they knew *the judgement of God*, without knowing this? What other judgement, or sentence denounced against sin short of this was ever made the sanction of the law of nature? Does not the apostle declare in the next chapter, that *as many as have sinned without law, shall also perish*

without law. And can this be their case, and they not know it? Nay, does he not say, speaking of the gentiles, that they *shew the work of the law written in their hearts* by their own conscience either accusing, or excusing them, according to the different nature of their actions? If that reading therefore be admitted, the sense may be, that tho they could not but know, that death was *the wages of sin*, as the same apostle speaks afterwards; yet they did not so know it as to be influenced by it. As he says before, *when they knew God, they glorified him not as God*; that is, they did not attend to the knowledge they had of him, but sunk into idolatry.

XLIV.

XLIV.

Whether it appears evident from Scripture, that the Jews, upon their conversion to Christianity, mentioned Rom. xi. will be restored again to their own country?

IN St. Paul's epistle to the Romans, ^{D I S S. XLIV.} where he treats of the future reception of the Jews into the Christian church, he takes no notice of their settling again in their own country. Nor does it appear, how he could well have done it; as he does not mention the destruction of Jerufalem, and their expulfion out of Judaea, which were then to happen in a few years. And unless they had been apprised of this, which he might think improper in that letter; to have mentioned their return thither, must have appeared very ftrange to them. He therefore treats only of their present rejection from the Christian church, and the reasons of it; and then of their future admiffion into it. So that the arguments for their return, and fettlement again in their own country, at that time, must be fetched from other places of fcripture. And there are feveral passages in the antient prophets, which

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feem

DIS S. seem plainly to prove this; and particu-
 XLIV. larly some in Ezekiel, which appear very
 Chap. full and exprefs to that purpose¹.

¹ Chap.
xxxiv. 28,
29.

xxxviii. 25
—27. and
xxxix. 28,
29.

BUT as what St. Paul fays in *Rom. xi.* with regard to the *fulness both of the Jews and the gentiles*, has been differently explained by interpreters; those opinions, which appear less probable, are here omitted, and that of Mr. Locke only given, as what appeared to suit best with the apostle's reasoning in this chapter. He thinks then, that the *fulness of the Jews*, mentioned verse 12. is to take place, and they are to return to their own country, after the *fulness of the gentiles*, spoken of in verse 25. For the *fulness of the Jews*, mentioned in verse 12. is represented in verse 15. as a *resurrection from the dead*; by which he supposes must be meant a general conversion of the Jews to the Christian faith, which is there compared to the raising of mankind from their graves at the last day. And in ver. 25. the apostle having made mention of *the fulness of the gentiles*, fays in the next verse, and so *all Israel shall be saved*, that is, all the Jewish nation shall be put into a state of salvation by the Gospel, as what was to follow upon the fulness of the gentiles.

By

By the word *πλήρωμα* therefore in *verse* ^{D I S S.}
^{XLIV.}
 12. may be understood the time, when
 the Jewish nation shall imbrace the Chri-
 stian faith, in consequence of its accep-
 tance among the gentiles, who shall then
 have received it. That as at first the ad-
 mission of the gentiles into the Christian
 church was an occasion, why the Jews
 rejected the Gospel; so the general accep-
 tance of it by the former will hereafter
 prove a means for the like reception of it
 by the latter. And by the *πλήρωμα* of the
 gentiles *verse* 25. may be meant the time,
 when all those nations of the gentiles shall
 have imbraced the Gospel, who in the
 course of providence are to receive it, be-
 fore the future call, or *πλήρωμα* of the
 Jews. And this seems to be confirmed
 by our Savior's prediction, mentioned by
 Luke, where he saith: *Jerusalem shall be*
trod down of the gentiles, untill the times
*of the gentiles be fulfilled*¹. After which, Chap,
 we may conclude, that Jerusalem will be ^{xxi. 24.}
 restored by the Jews, upon their return
 thither, agreeably to the passages refered
 to above from the prophet Ezekiel.

XLV.

What is the sense of Rom. xii. 20. For in so doing thou shalt heap coals of fire upon his head.

DISS.
XLV.

1 Chap.
xxv. 21,
22.

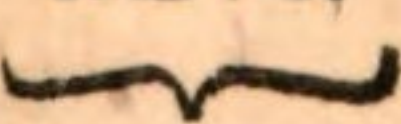
THE apostle here seems to refer to what is said in the Proverbs: *If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink. For thou shalt heap coals of fire upon his head, and the Lord shall reward thee*¹. Most interpreters understand this as spoken of the divine vengeance. And Dr. Whitby produces some passages from the Old Testament, where the divine anger is expressed by *coals of fire*; as Psal. cxl. 9, 10. Isa. xlvii. 14. Ezek. x. 2. as also in 4 Esdras xvi. 54. But in all these passages this is represented as the act of God; whereas in the place before us it is the act of man, as likewise in the Proverbs, σωρεύσεις ἀνδρακας πυρός. Where the metaphor seems to be taken from chemists, who place coals over their vessels, in which they melt and liquify their metals. But that verb is not used in any of those passages cited by Dr. Whitby from the Old Testament, but such verbs only as denote destruction.

struction. As to Esdras, book iv. the D I S S. XLV.
 words are these, as given us by Castellio, 
 for the Greek is not extant: *Ne neget nocens se peccasse; nam carbonibus ignitis flagrabit caput ejus, qui se in Dominum Deum ejusque gloriam peccasse negaverit.* But I think both the passage in Proverbs, and St. Paul's reasoning will very well admit of the milder sense. Besides the other interpretation does not seem to agree so well with our Savior's precept of loving our enemies, without any regard to their obduracy. And it likewise coincides in some measure with the preceding verse in this chapter to the Romans, where it is said of God, *Vengeance is mine*, etc. Whereas this sense affords a new argument or motive for patience and benevolence.

XLVI.

What is meant by being baptized unto Moses,

1 Cor. x. 2.

THE apostle is here warning the Co-D I S S. XLVI.
 rinthians against the commission 
 of some vices, from too great a dependence on their Christian privileges. And this he does by reminding them of the
 1 Israelites;

DIS S. Israelites ; many of whom, tho they in-
 XLVI. joyed the like privileges, yet by their sins
 fell under the displeasure of God. He
 begins thus : *Moreover, brethren, I would
 not, that ye should be ignorant, how that
 all our fathers were under the cloud, and all
 passed through the sea ; and were all baptized
 unto Moses in the cloud, and in the sea.*
 Here is a plane allusion to the original
 form of Christian baptism by immersion,
 as practised first by John the Baptist, and
 then by the apostles and other disciples of
 Christ. And the analogy between the
 case of the Israelites, while passing thro
 the Red sea, and the ordinance of baptism
 performed in that manner, appears very
 evident. For as the Israelites were under
 the cloud, and incompassed on each side
 by the sea ; they were in a manner im-
 mersed in water.

BUT it may be objected to this explica-
 tion, that from the account given of this
 transaction in Exodus xiv. it seems as if
 the cloud was not over the heads of the
 Israelites, but removed behind them, when
 they passed thro the sea ; which renders
 the similitude between the two cases less
 evident. Mr. Gataker was sensible of this
 difficulty, and in order to remove it ima-
 gines,

gines, that while the cloud was passing D I S S.
over them, it might discharge a plentiful XLVI.
shower of rain for their refreshment. But
if this be supposed to have happened, be-
fore the entrance of the Israelites into the
sea, the same objection will remain; and
if it was afterwards, there seems to have
been no necessity for the rain, as the cloud
itself consisted of water. Tho perhaps
the historical account may without any
force admit of the explication above given
it. For in verse 16. Moses is ordered *to*
stretch out his hand over the sea, and divide
it. And tho in the course of the narra-
tive it is said, v. 19. that *the angel of God,*
which went before the camp of Israel, re-
moved and went behind them; and after-
wards, at v. 21. that *Moses stretched his*
hand over the sea, and the waters were di-
vided: yet Moses at the command of God,
might have done this, and the Israelites
entered into the channel of the sea, be-
fore the cloud was removed from the front
to the rear of the camp, or during the
time of its removal, and while the Egyp-
tians were at some distance from the shore.
And if so, the Israelites must have been
under the cloud, and in the sea, at the
same time. But altho this interpretation
may

DISS. may serve to confirm and illustrate the
 XLVI. practice of Christian baptism by immer-
 sion; yet, as similitudes do not agree in
 all circumstances, no conclusion can be
 drawn from thence with regard to the
 proper subjects of that ordinance.

As to the expression of being baptized
 unto Moses, εἰς τὸν Μωσῆν; the like is used
 by the same apostle in speaking of Chri-
 stian baptism¹. Where he saith, *As many*
 Gal. iii. *of you as were baptized into Christ,* εἰς τὸν
 27. *Χριστόν.* Which in the Acts is expressed
 by being *baptized in the name of the Lord*
 2 Chap. *Jesus*², that is, into his doctrine. Moses was
 viii. 16. a legislator, appointed by God to introduce
 a new institution of his worship among
 the Jews. And in this respect, Hebrews iii.
 he is compared with Christ, tho in a lower
 degree, as the Christian institution is of a
 more excellent and spiritual nature. Where-
 fore, as baptism is the initiatory ordinance
 of the Christian profession, and the Israe-
 lites, at their passage through the Red sea,
 were entering upon their new establish-
 ment, under the conduct of Moses; the
 apostle calls, what then happened to them
 in a similar manner, by the name of bap-
 tism. The character of legislator is given
 only to Moses and Christ, as each of them

was

was authorized to promulge a divine institution, tho of a very different nature. D I S S.
XLVI.

And therefore persons were never baptized in the name of any other divine instructors. Hence the apostle puts this question to the Corinthians: *Were ye baptized in the name of Paul* ¹? 1 1 Epist.
i. 13.

XLVII.

What is meant by the expression, Else what shall they do, who are baptized for the dead? 1 Cor. xv. 29.

THE ordinance of baptism was designed to represent the great advantages of the Christian institution, which accrue to those, who sincerely imbrace it, and act agreeably to their profession. Some of which advantages are represented by the nature of this rite, and others by the manner of performing it. D I S S.
XLVII.

So water being suited to cleanse and purify the body, in allusion to this Ananias saith to Saul: *Arise and be baptized, and wash away thy sins* ². And St. Peter having mentioned those, who being with Noah in the ark were saved by water, adds: *The like figure whereunto even baptism doth also*

DISS. *also now save us*¹. Not that this is done
 XLVII. by the ordinance itself, but by that, of

¹ 1 Epist.
 iii. 21.

which baptism is a figure or emblem, namely, *the answer*, or stipulation, of a good conscience towards God, as he there explains it. Hence likewise St. Paul either calls baptism *the washing*, or laver, *λειτουργία*, of regeneration; or describes regeneration by an allusion to that ordinance, and the effect it has upon the body².

² Tit. iii.
 5.

BUT there are other advantages represented by the manner of performing this rite. And as the original mode of baptism was by immersing the body, or laying it under water; hence St. Paul tells the Colossians, that they were *buried with Christ in baptism*, and *also risen with him*³; and the like he says to the Romans⁴. By which expressions he designed to intimate, that as Christ died, and rose again; so baptism was to them an emblem or representation, that after death they should be raised to a state of future happiness. And in this passage to the Corinthians he seems to argue from the same topic.

³ Chap.
 ii. 12.

⁴ Chap.

vi. 3, 4, 5.

FOR there were some persons then at Corinth, who, tho they made a profession of Christianity, yet denied the resurrection of the body. These the apostle is here

con-

confuting, and from such arguments, as D I S S.
were acknowledged by themselves. The XLVII.
first of which is taken from the resurrection of Christ, whence he not only shews the possibility of the body's rising from a plane fact; but likewise the certainty of their rising also, as founded upon his promise and power to effect it. But as they might credit the testimonies of our Savior's resurrection so soon after he was buried, and while his body lay uncorrupted; and yet question how a body could be restored again, and the particles reunited, after it had been reduced to dust: he proceeds to shew how inconsistent it was with their profession, as Christians, to deny this great article of the Christian faith.

AND among other arguments for this purpose, he seems in the passage under consideration to make use of one taken from the manner of their baptism, which he shews to be vain and insignificant, if dead bodies (for that is the proper sense of νεκρὸς) are not to rise again. And here the particle ἐπεὶ instead of being translated *else*, as in our version, should rather be rendered *besides*, or *moreover*, as Grotius interprets it. For he has done with the argument taken from the resurrection of Christ,

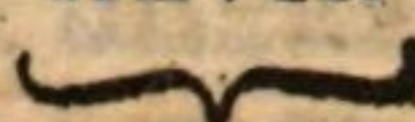
D I S S. Christ, and now proceeds to another, which
XLVII. is introduced by that particle. The sense
whereof seems to be this: “ Besides, what
“ advantage is it to be laid in the water,
“ like dead bodies, when you are bap-
“ tized? If dead bodies are not to be
“ raised again, why are ye baptized after
“ the similitude of dead bodies? This
“ ceremony can have no meaning or sig-
“ nificancy in it, unless it prefigure the
“ resurrection of the body.” The apostle’s
reasoning therefore appears to be taken
from the mode of baptism, as then admi-
nistered among them. For they might allow,
there were other advantages represented
by baptism, at the same time that they
denied the resurrection of the body; such
as the washing away of sin, and purifying
of the conscience. So that he could not
so well argue against the use of baptism
altogether, from their denial that the bodies
of men should be raised again; since they
might not admit of such a consequence.
But he might justly infer, there could be
no reason for performing it in such a man-
ner, as prefigured a resurrection, if there
was really to be no such thing, or no
ground to expect it. Several of the fa-
thers, as Chrysostom and others, under-
stood

stood these words in the sense here given D I S S. XLVII.
of them ; as may be seen in the learned
discourse of Sir Richard Ellys upon this
passage ¹. And the same has of late been ¹ Fortuit.
espoused by Sir Norton Knatchbull ². The ^{Sacr.}
chief difficulty objected to it lies in the ² Annotat.
sense of ὑπὲρ, taken for *like*, or *as*, in the ^{on the}
words ὑπὲρ τῶν νεκρῶν, *like*, or *as* dead bo- ^{N. Test.}
dies. For so they should be rendered, and ^{p. 205.}
not as in our version, *for the dead* ; which
likewise obscures the sense, by represen-
ting those who *were baptized*, and *the*
dead, as different persons. Chrysostom
must have known very well all the dif-
ferent acceptations of that particle, and
therefore could not have been led into a
sense, which it would not admit of. And
St. Paul seems to use a like expression in
his epistle to Philemon, when he saith to
him, speaking of Onesimus: *Whom I would*
have retained with me, that in thy stead he
might have administred to me in the bonds
of the gospel ³. By which he does not in-
timate, that Philemon ever *administred to*
him, or attended on him, while in bonds
at Rome, or that he expected he ever
would ; but by the words ὑπὲρ ᾧ, which
we translate *in thy stead*, is meant, as Gro-
tius well observes, *as, or in like manner as*

D I S S. *you would, were you with me. Where*
 XLVII. *the use of the preposition is the same, as*
in the place before us.

¹ Ubi
 supra.
² In loc.
³ Lib. viii.
 c. 87.

SIR Richard Ellys ¹ and Mr. Le Clerk ² have indeed offered a sense, that is very ingenious, and which they endeavour to support from a passage in *Dionysius of Halicarnassus* ³, where the Roman consuls propose, that the cohorts might be completed in the room of those soldiers, who had been killed in the Antian war. For as there the historian uses the words ὑπὲρ τῶν ἀποθανόντων to signify *in the place of those, who were killed*; so they suppose that by ὑπὲρ τῶν νεκρῶν the apostle means such persons, as were baptized *in the room of others, who were dead*. But it may be thought to suit as little his design to reason from the continuance of baptism, as from the ordinance itself, separate from the manner of its administration. Some indeed have apprehended, that the apostle argues from the ordinance itself, by the connexion of this verse with the following: *And why stand we in jeopardy every hour?* But καὶ, which is here translated *and*, is sometimes used in transitions, and may here introduce a new argument taken more especially from the apostles. Several other interpretations

tations have been given of this passage; D I S S. XLVII.
 but as they are founded on later customs, 
 it may not be necessary to mention them
 here.

XLVIII.

Whether St. Paul, in treating of the resurrection of the body, 1 Cor. xv, is to be understood as meaning the same body, which died?

IT is allowed by all, who beleive a re- D I S S. XLVIII.
 surrection from the dead, that the same
 person who died will be raised again. And
 Mr. Locke sais, that “ The identity of
 “ the same man consists in nothing else,
 “ but the participation of the same con-
 “ tinued life, by constantly fleeting parti-
 “ cles of matter in succeſſion, vitally uni-
 “ ted to the same organized body ^{1.}” H. U. Book ii. c. 27.
 According to this definition therefore the
 same organized body seems necessary to
 constitute the same man, whatever different
 qualities it may be indowed with at the
 resurrection.

It is said in Matthew ², that at our ² Chap. xxvii. 52.
 Savior's resurrection *many bodies of saints,*
which slept, arose, went into the holy city,

D I S S.
XLVIII.

and appeared to many. If their bodies had not been the same, those, to whom they appeared, could not have known them. And when Martha said to Jesus, concerning her brother Lazarus: *I know that he shall rise again in the resurrection at the last day*¹: can it be supposed she did not mean with the same body. Again Christ said: *The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth.* That which was in the grave, was to come forth; which could be nothing but the same body, which died. Moreover in the Revelations it is said: *The sea gave up the dead, which were in it; and death and hell gave up the dead, that were in them; and they were judged every man according to his works.* And when St. Paul calls the Thessalonians, *his joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming,* it seems plain that he expected to know them, as the same persons; and therefore it is reasonable to think they must have the same bodies. Lastly, our Savior ascended to heaven with the same body, which he had on earth; and why not his followers, as he is their pattern and first fruits?

* John
xi. 24.

WHAT

WHAT has been hitherto cited does DIS S. XLVIII. indeed respect the bodies of good men. But in verse 22 of this chapter the apostle saith: *As in Adam all die, even so in Christ shall all be made alive.* And in verse 51. *We shall not all sleep, but we shall all be changed.* And in his second epistle to these Corinthians, *We must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to what he hath done, whether it be good or bad.* But how shall they receive the things done in the body; if they have no body to receive them, or not the same body? For the apostle in this chapter gives an answer to two questions, relating to the resurrection of the body: first, whether it should rise at all; and then with regard to its nature and properties. The first of these questions is contained in verse 12, where he saith: *Now if Christ be preached, that he rose from the dead, how say some among you, That there is no resurrection from the dead?* This he answers by a variety of proofs, that Christ did actually rise from the dead; and that all those, who believed in him, would also be raised by him. The second question is contained in verse 34. *But some man will say: How*

D I S S *are the dead raised up, and with what body*
XLVIII. *do they come?* As this question seemed to reflect on the divine power, he does not scruple to call the person, who made it, *a fool*; and then proceeds to answer it by many instances of the changes made in other bodies in the ordinary course of nature.

XLIX.

Whether St. Paul really fought with beasts at Ephesus? 1 Cor. xv. 32.

D I S S. **S**T. Paul was a Roman citizen, and
XLIX. pleaded his privilege as such. And therefore the chief captain was afraid, because he had bound him. For as Cicero says: *Facinus est vinciri civem Romanum, scelus verberari*, that is, to examine him by scourging¹. This was at Jerusalem, but he had done the like before at Philippi. Now if he pleaded his privilege on these lesser occasions, would he not much more have done it on such an occasion as this?

¹ In Verr.
v. c. 66.

BESIDES, who should order it? The provincials had no such power. And the governor would not venture to inflict such

a punishment on a Roman citizen, from ^{D I S S.} which they were exempt by their laws. ^{XLIX.}

And especially he would not have attempted it at that time, which was the beginning of Nero's reign, while he governed well, and very moderately. Nor does any time appear in the course of the history, which can well be assigned for it. For when he came first to Ephesus, he staid but a little while, and left them in quiet'. And upon his return thither, ^{1 Acts xviii. 19.} when the Jews indeavoured to prejudice the multitude against him, he taught in the school of Tyrannus; and tho he continued there two years, we hear of no riot, till the affair of Demetrius. After this he immediately left the city, and went into Macedonia *.

THERE is a like difficulty as to the place. For to suppose it to have been in the theatre, as some have done, seems wholly without foundation. Theatres were designed for scenical entertainments, such as plays, musical concerts, the con-

O 4

tests

Acts xx. i. Mr. Peirce in his *Synopsis* of the *Epist. to the Coloss.* p. 1. says, that St. Paul spent three years at Ephesus, Acts xx. 31. But see Acts xviii. 19, 22, and xix. 1, 8, 9, 10, whether the *two years* mentioned in this ver. 10, do not include the whole time of his second visit to Ephesus. See also 1 Cor. xvi. 8.

DIS S.
XLIX.

tests of poets and orators. And sometimes their public councils were held there. But they were no ways fitted, nor indeed safe, for contests with wild beasts. The amphitheatres were the usual places for those shows. Nor do we find mention made in antient writers of any amphitheatre at Ephesus. Tho had there been one there, and St. Paul had been exposed in it, it is scarce probable, but we should have heard of it¹.

¹ See *Lips. Saturnal.*
L. ii.
c. 15.

MOREOVER, had St. Paul been thus engaged, it is difficult to apprehend how he could have escaped without a miracle. For those, who conquered the beasts, were afterwards obliged to fight with men, till they were killed themselves. This was the barbarous custom at that very time, as we learn from Seneca².

² *Ep. 7.*

IT seems most reasonable therefore to understand the expression as metaphorical, and that he alludes to the tumult raised by Demetrius. He uses the like metaphors, and with respect to the same thing, 1 Cor. iv. 9. And again ver. 13. alluding to another custom. And in the Acts, making use of the same trope, he says, speaking to the Ephesians: *I know this, that after my departure shall greivous wolves*

wolves enter in among you, not sparing the flock¹. D I S S.
XLIX.

As to the expression *κατὰ ἄνθρωπον*, in 1 Chap.
xx. 29.
I Cor. xv. 32. the sense seems to be *humanitus loquendo*. And so it is used by Chrysippus, and *κατ' ἄνδρα* by Aeschylus, as Grotius remarks upon Rom. iii. 5. Where the apostle supplies the verb *λέγω*, as also Galat. iii. 15. Which verb is often omitted, as may be seen in *Boss de Ellipsi*. And the expression is always used in an allusive sense.

L.

Whether St. Paul did really blame St. Peter for his conduct, mentioned Galat. ii?

SOME of the fathers, as Chrysostom D I S S.
L.
and Jerom, have represented this as nothing more than a matter agreed on between them, for the sake of the converted Jews on the one hand, and the convert gentiles on the other. And this opinion they were led to, as thinking it not consistent with the character of St. Peter, who, as they supposed, was always inspired, to have been guilty of such a miscon-

DIS S. misconduct^r. But there is nothing in the
 L. narrative, that gives the least countenance
^r See Dr. Middleton's miscellaneous tracts, p. 1, &c. to this notion. Nor does it seem consistent with the integrity of those two great apostles. And Dr. Middleton takes it for a real fact, tho for a different reason; because the apostles not being under a constant inspiration, might sometimes, like other men, be guilty of weakness and inconsistency in their actions. Nor does he stick to charge St. Paul himself with this. St. Paul indeed, as the apostle of the gentiles, had always preached up their freedom from the observance of the Jewish law; and had likewise declared, that neither circumcision nor uncircumcision availed any thing as to justification, or acceptance with God. But neither he, nor the other apostles, told the Jews, that they needed not observe their own law, leaving that till time should convince them of it, on the account of their strong prejudices in its favor.

THIS occurrence at Antioch was after the apostolic decree in relation to the gentiles. That Peter was culpable cannot well be doubted, since Paul thought fit to charge him with it in so public a manner. But the only difficulty seems to be, with regard

regard to Peter's motive for this conduct, ^{D I S S.}
which possibly might be this: He had ^{L.}
been charged before at Jerufalem on account of his eating with uncircumcised gentiles, and vindicated himself to the satisfaction of the assembly¹. But he had¹ Acts xi.
done that in a more private manner, which rendered him less obnoxious to the zealous Jews. And afterwards, when Paul and Barnabas went up to Jerufalem about the dispute raised at Antioch concerning the gentile converts, and Paul took Titus with him; he would not consent, that Titus should be circumcised, tho some pretended Jewish converts, who privately crept into the assembly, when that matter was debated, insisted upon it. These seem to have been different persons from the beleiving pharisees, who are mentioned as being at that assembly. But as they are said to have beleived, he would not, one would think, have here called them *false brethren*, tho they joined likewise in insisting upon the circumcision of Titus.

BUT after this, when Paul and Barnabas returned to Antioch, Peter coming thither, for some time eat with the gentile converts. And as Antioch had then the greatest

DIS S. greatest number of such converts, infomuch
 L. that the name of Christians was first given
 to them; and as it was likewise a large
 city, the metropolis of Syria: this conduct
 of Peter could not but make much noise,
 and give offence to the convert Jews, who
 were yet zealous for their law; which be-
 ing heard at Jerufalem, might occasion
 much uneasiness there among that sort of
 persons. And this might occasion James
 to send some persons to Antioch, to ac-
 quaint Peter with it; who to avoid the ill
 consequences, which he apprehended
 would follow from thence, might think
 proper to alter his conduct, and also induce
 Barnabas and other Jews to do the like.
 But Paul thinking this not right, as it
 might have a very bad influence upon the
 gentile converts, discredit his ministry, and
 prevent the good effect of it for the future
 among them; in order to prevent these
 consequences, might judge it necessary thus
 openly to oppose it. He does not seem to
 charge it as a thing criminal in itself, but
 only as a sort of temporizing, or an action
 wrong timed. For elsewhere he declares
 of himself, that he became *all things to all*
men, as different circumstances made it
 prudent to alter his conduct¹. Thus he
 circumcised

¹ 1 Cor.
 ix. 19—
 23.

circumcised Timothy, whose mother was ^{D I S S.}
a Jew ^{L.}, tho he would not circumcise
Titus, who was born of gentile parents. ^{1 Acts xvi. 1.}
And when he afterwards went up to
Jerusalem, in order to confute the false
reports concerning himself, that he every
where taught the Jews not to observe the
law, he joined with others of them to
perform a vow in the temple ^{2 Acts xxi. 26.}. This in-
deed Dr. Middleton calls temporizing, and
charges him with the same inconsistency,
for which he had blamed Peter. But
there is no foundation for such a censure,
considering the different circumstances of
those actions; tho it was necessary for the
doctor's scheme to assert it.

LI.

What is the meaning of St. Paul's expression:

You see how large a letter I have written
unto you with mine own hand. *Galat.*
vi. 11.

THE words in the original, which ^{D I S S.}
we translate how large a letter, are ^{LI.}
^{πηλίκους γράμμασιν}, and have been taken in
a different sense by interpreters both antient
and modern. The Vulgate has *qualibus*
literis,

DIS S. *literis*, and Castalio *quantis literis*; but
 LL. *Eraſmus quanta epistola*, and Beza *quam*

longa epistola, both agreeably to our version.

Moreover, as Beza observes: *Interpretes*

alii ad sublimitatem sententiarum referunt,

ut Hilarius; alii ad ipsa literarum elementa,

quae grandiuscula fuerunt, ut Hieronymus;

alii ad deformitatem characterum, quasi

Paulus imperitus fuerit pingendarum litera-

rum, ut exponit Theophylactus, Chrysostomum

secutus. And thus Phavorinus explains

them, under the word Πηλίκον, where he

sais: Πηλίκον τό μέγεθος δειλοτικόν, καὶ τὸ ἐν

ἀμορφία ὄν. Ἰδετε πηλίκους γράμμασιν ὑμῶν

ἔγραψα τῇ ἐμοῦ χειρί· ὥσει ἔλεγε· καὶ ταῦτα

μὴ εἰδὼς γράφειν καλῶς. that is: πηλίκον de-

notes their magnitude and deformity. You

see in what large and shapeless characters

I have writen unto you with mine own

hand: as if he had said: not knowing how

to write them fairly. Dr. Whitby likewise

espouses this sense, who remarks, that St.

Paul elsewhere uses the word ἐπιστολαὶ se-

venteen times, but never γράμματα, in

speaking of his own epistles. And this

inaccuracy in forming the Greek characters

may, as he thinks, be the most probable

account, why all his other epistles were

writen by another hand; tho out of his

great concern for the Galatians at that time he chose to write to them himself. D I S S.
LI.

It is plain however, that the sacred writers use the word *γράμματα* in the plural number not only to express the characters of a writing, but likewise the writing itself. So in Luke the superscription upon our Savior's cross is said to have been written *γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς, καὶ Ἑβραϊκοῖς*: where it denotes the different character. But in John ¹ *γράμματα* signifies a written account; as distinguished from ^{47.} *ῥήματα*, a verbal relation or discourse. And in the Acts the word *γράμματα* is used for a letter or epistle. And St. Paul himself calls the Scriptures of the Old Testament *τὰ ἱερὰ γράμματα* ^{2.} ¹ Chap. v.
² 2 Tim.
iii. 15.

WHEREFORE those, who interpret this passage by a metonymy, and take the word *γράμμασιν* to denote the writing, and not the characters, may be justified from other instances in the New Testament, where that word is so used. Nor is there any impropriety in calling it a *large* or *long letter*, as in order of time it was written next to those sent to the Thessalonians, and is longer than either of them. But if the word *γράμμασιν* be taken in the literal sense, as designed to signify the characters; why

D I S S. why must *πηλίκαι γράμματα* stand for deformed and ill shaped letters? Is it not as reasonable to suppose, that large and plane letters might be intended, in order to prevent any ambiguity or misunderstanding of the sense, in a letter of that importance? And might not the apostle rather choose the word *γράμματα* than *ἐπιστολή* in this place to intimate as much, and conciliate a greater regard to what he had himself written with so much care and attention.

BUT whichsoever of these senses may be thought the most probable, there is certainly no room from this passage to admit of the notion advanced by Dr. Middleton; who brings it as a proof, that St. Paul not only could not write Greek, but did not understand it; and consequently that he had not the gift of tongues, and was not inspired¹. For it is evident from this epistle, that he could write it in such characters, as were at least intelligible; and therefore it is absurd to suppose, that he did not understand it. Besides, as he was born at Tarsus, which was a Greek colony, that may be said to have been in a manner his native language. It is true indeed, at the same time that he mentions *Tarsus as the place of his birth*, he says likewise,

¹ Dr. Middleton's Miscellaneuous Tracts, p. 90.

wise, that he was brought up in Jerusalem, DISS.
LI.
at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers ¹. But that must have been, when Acts
xxii. 3.

he was past his childhood ; as now young persons are sent to foreign universities to study any particular science, or branch of knowledge. And Strabo speaking of Tarsus in his time sais : Τοσαύτη τοῖς ἐνθάδε ἀνθρώποις ζῆλον πρὸς τε φιλοσοφίαν, καὶ τὴν ἄλλην ἐγκύκλιον ἀπαταν παιδείαν γέγονεν, ὥστ' ὑπερέβληνται καὶ Ἀθήνας, καὶ Ἀλεξάνδρειαν, καὶ εἰ τινα ἄλλον τόπον δυνατόν εἰπεῖν, ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων, καὶ τῶν λόγων γέγονασι ², that is : *The inhabitants* Lib. xiv.
p. 673. ed.
Cassaub.
here are so addicted to the study of philosophy,
and the whole circle of liberal sciences ; that they have excelled even Athens, and Alexandria, and any other place, that can be named, in which there have been schools of philosophers and polite literature. Now Strabo must have been living, when St. Paul was born ; so that if the study of philosophy, and the liberal arts, was then so cultivated at Tarsus, the Greek language must have been spoken there with a good degree of purity at that time. And therefore to suppose that St. Paul even without inspiration, or the gift of tongues, could

P

have

DISS ^{LI.} have been unacquainted with it, must be a groundless imagination. Nor can it well be doubted, but that his trial before Felix was carried on either in the Greek, or Latin tongue. Grotius apprehends it might rather have been the latter, from the mention of *Tertullus*, the Roman name of the orator, who pleaded for the Jews on that occasion, and which frequently occurs in Gruter's inscriptions.

LII.

Nevertheless she shall be saved in child bearing, if they continue in faith and charity, and holiness with sobriety, 1 Tim. ii. 15.

DISS ^{LII.} **T**HIS passage has been differently interpreted by expositors. Some explain the words *in child bearing*, by *during the time of child birth*, and suppose the apostle here refers to the threatening, Gen. iii. 16. *I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children.* So that according to this opinion, these words contain a conditional promise of releif and divine assistance to Christian women in that state. The Greek

Greek words are διὰ τῆς τεκνογονίας, where D I S S.
LII.
 διὰ in this sense must signify *in*, as denoting the state of a thing, or person. And in this sense it is some times used both in other writers, and likewise in the New Testament. Thus Rom. ii. 27. διὰ γράμματος καὶ περιτομῆς, *tho in our translation it is, by the letter and circumcision.* Again iv. 12. ἐν τῇ ἀκροβυστίᾳ, *while uncircumcised, or, in a state of uncircumcision.* And vii. 5. τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τῷ νόμῳ, which we again translate *by the law*; but Mr. Locke, I think, more justly, *while under the law, or, in a legal state.* But tho the preposition διὰ is often so used, yet that sense does not seem to suit this place; because in the course of providence no such distinction appears to be made between good and bad women. And it is not uncommon for the worst of women to have the quickest and most easy delivery.

OTHERS therefore apprehend, that διὰ here must signify *by*, which indeed is the more usual sense of the word, when joined with a genitive case. And accordingly they translate διὰ τεκνογονίας *by or thro child bearing*; and suppose, that reference is there made to the promise of the Messiah,

DIS S. as the seed of the woman, which should
 LII. bruise the serpent's head ¹. By τεκνογονία
¹ Gen. therefore in this explication of the passage
 iii. 15. is not to be understood the time of child
 birth, but it must be taken in a general
 sense for the bearing of children; and so
 it will agree with the verb τεκνογονεῖν, which
 is afterwards used in the same epistle, where
 the apostle says, *I will that the younger wo-*
² Chap. *men marry, and bear children* ². Nor do
 v. 14. we meet with the noun τεκνογονία elsewhere,
 either in this, or any other Greek writer.
 And this sense of the words will likewise
 very well agree with the apostle's manner
 of expression, in first using the singular num-
 ber ζωθήσεται, *she shall be saved*; and then
 the plural εἰαν μείνωσιν, *if they continue*.
 Where the former may be considered, as
 taken collectively for women in general,
 who have all the same common Savior,
 Christ the promised seed; and the latter
 distributively, as denoting such of them,
 who shall obtain this salvation by comply-
 ing with the means prescribed for that
 end.

2

LIII.

LIII.

The word παρακαταθήκη in 2 Tim. i. 12.
and 14. used in two different senses.

COPIES vary as to the word, some reading παραθήκη. But there seems to be no other difference between them, than that the former is the Attic dialect. And therefore *Phrynicus*¹ rejects the latter, as not pure or Attic Greek. D I S S.
LIII.
De
vocibus
Atticis.

DEPOSITES, or the custom of intrusting things in the hands of a friend, must have been usual in all civilized countries; tho the legal obligation arising from thence might not every where be the same. The Roman law has settled this with great exactness². A depomite was always considered as made purely for the interest of the *depositor*; and therefore the *depositarius* was no farther answerable, than for his fidelity, not for accidents. The *depositor* was said πιστεύειν παρακαταθήκην, to trust his *deposite* in the hands of the *depositarius*. And therefore our translation of ver. 12. *I know in whom I have beleived*, seems to be inaccurate; and the marginal reading better, *I know whom I have trusted*. The

D I S S.
LIII.

depositarius was said φυλάσσειν παρακαταθήκην, to keep the *deposite*, as in ver. 14.

The *depositor* trusted what was his own into the hands of the *depositarius*. What the *depositarius* kept, was not his own, but belonged to the *depositor*.

IN ver. 12. St. Paul is the *depositor*, and therefore the thing he deposited could not be the *Gospel*, which was not his own; but *himself*, which seems to be expressed by the pronoun primitive παρακαταθήκην μου not ἐμήν. For so the subject matter of the *deposite* is expressed in other writers in the genitive case. Μᾶλλον τήρει τὰς τῶν

Isocrat.
ad Demon.

λόγων, ἢ τὰς τῶν χρημάτων παρακαταθήκας¹.

Indeed the primitive pronouns are sometimes used for their possessives, but it is frequently otherwise. And that the apostle here means himself, seems further confirmed by the words εἰς ἐκείνην τὴν ἡμέραν which are descriptive of the resurrection; as appears from ver. 18. ἐν ἐκείνῃ τῇ ἡμέρᾳ.

BUT in ver. 14. Timothy is the *depositarius*, and therefore the thing, he was intrusted with, was not his own, but belonged to the *depositor*. And that, by comparing this verse with another passage in his first Epistle, appears to be the *doctrine of the Gospel*, which he very justly calls

calls here καλήν παρακαθήκην, which was ^{D I S S.} ^{LIII.} to be kept by the power and influence of the Holy Spirit dwelling in him.

OUR Savior uses the word, from which παραθήκη is derived, in the former sense: *Ἐἰς χρεῖάς σε παραθήσομαι τὸ πνεῦμά μου*, from Psalm xxxi. 5. where the Seventy use the same word. And here personality being denoted, the primitive pronouns σου and μου are made use of.

LIV.

What is the meaning of the word πρεσβύτης in St. Paul's Epistle to Philemon, ver. 9.

THIS is the character, which St. ^{D I S S.} ^{LIV.} Paul gives of himself. We translate it *the aged*, as the word always signifies, when it is so written. Whereas πρεσβευτής sometimes signifies *an old man*, and at other times *an ambassador*. Hence we find this MS. note of Dr. Bentley upon the place, in his Greek Testament, which he had been so long preparing for the press. “ Παῦλος πρεσβύτης. Lego
“ πρεσβευτής, *legatus*. Ut Ephes. vi. 20.
“ ὑπὲρ ἧς πρεσβεύω ἐν ἀλύσει. Certa emen-
“ datio. Et 2 Cor. v. 20. ὑπὲρ Κρις
P 4 “ πρεσβεύομεν.

DIS S. “ πρεσβεύομεν. Paulus martyrio Stephanī
 LIV. “ erat νεανίας, i. e. anno aerae Christianae
 “ 35; at Epistola haec scripta anno 62.
 “ Ergo quomodo πρεσβύτης? Porro etiam
 “ legendum, ὡς πάλαι πρεσβευτής, νῦν δὲ
 “ etc.”

LAERTIUS fais, that Pythagoras divided human life into four stages, allowing twenty years to each. The names he gives them are, παῖς, νεηνίσκος, νεηνίης, γέρων¹. Hippocrates likewise next to παιδία mentions νεηνίσκοι, then ὑπὲρ τὴν ἡλικίην ταύτην, and after these πρεσβύται². And Celsus in copying him uses the words, *pueri, adolescentes, juvenes, senes*³. In Hesychius we have νεανίσκος, νήπιος. And νήπιον νεογνόν, νεώτερον, μικρόν, ἀνόητον, ἄφρον. But νεανίας, πολμηρός, from Suidas. Phavorinus is more explicit, and fais, Νεανίσκος, ἀπὸ ἐτῶν εἰκοσιτριῶν ἕως ἐτῶν τρίακοντα τεσσάρων, ἢ τεσσαράκοντα ἑνός. But Pollux seems to put νεανίσκος and νεανίας as synonymous words, by adding εἶτα ἀνὴρ, ὁ τὴν μάχιμον ἡλικίαν ἔχων⁴. The precise sense therefore of νεανίας seems pretty much undetermined, so that no certain conclusion can well be drawn from thence.

BUT doctor Bentley's conjecture seems to be favoured by the apostle's using the same

¹ L. viii.

§. 10.

² Aphor.

§. iii.

28—31.

³ L. ii.

§. 1. in fin.

⁴ L. ii.

§. 11.

same argument to move the Ephesians to D I S S.
LIV.
comply with a request, which he makes
to them, that they would pray for him,
in the place cited above. Which letter
was written about the same time, and sent
by the same persons, Tychicus and Onesimus.
Besides, St. Paul intimates afterwards
to Philemon, that he hoped to make him a visit,
and therefore desires him to prepare a lodging
for him. And so long a journey as from Rome
to Coloss does not seem to suit so well with
an old man; but is more favourable to the
other reading.

LV.

What is the meaning of the expression,
Hebrews v. 7. Καὶ εἰσακυσθεὶς ἀπὸ τῆς
εὐλαβείας: And was heard in that he
feared?

VARIOUS interpretations have been D I S S.
LV.
given of this passage, which is
spoken of Christ. Our version seems to
have taken the noun εὐλαβείας by a metonymy
for the *object* of his fear, or the
thing that he feared. Tho in the margin
the words ἀπὸ τῆς εὐλαβείας are interpreted,
for his piety, in which sense it has been
understood

DIS S understood by several expositors. And
 LV.

εὐλάβεια is indeed sometimes used for *piety*, or a *religious fear*; but it may be questioned, whether *ἀπὸ* is ever found to denote a meritorious cause. Mr. Peirce gives a very different meaning to the words, which he explains thus: *And was heard and answered, soon after the thing he feared befell him, being quickly recovered from death.* Dr. Sykes translates the word *εἰσακκοθεὶς* *was heard*; but his explication of the passage is no less particular. *For Christ, as he says, praying with submission and resignation to the will of his Father, his request was granted, tho he did suffer death, that having been so determined by his Father.*

OF these several interpretations that of our translators, as explained and illustrated by Dr. Owen, seems to be most agreeable to the apostle's design in this place. For, as the Dr. observes, he is representing the sufferings, which Christ underwent as our sponsor or surety, when he bore the penalty of our sins, and *the Lord laid on him the iniquity of us all*¹. And that he was deeply affected both with the apprehension of the sufferings, when approaching, appears from his bitter agony in the garden², and likewise with the sense of them

on

¹ Isaiah
 liii. 6.

² Luke
 xxii. 44.

on the cross, when under the hidings of ^{D I S S.}
his Father's countenance he cried out, ^{LV.}

*My God, my God, why hast thou forsaken me*¹. But that he was heard, and delivered from this inexpressible anguish and

¹ Matth.
xxvii. 46.

distress, before he expired, appears from what St. John relates, that after *he had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost*². To which St. Luke has added

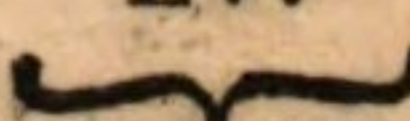
² Chap.
xix. 30.

another circumstance, which renders this more evident; whose words are these, as we translate them: *And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost*³.

³ Chap.
xxiii. 46.

From whence it appears, that these dreadful terrors, under which he had before laboured, were then over; and that his mind was now calm and serene from a sense of his Father's acceptance of what he had thus undergone and accomplished agreeably to his will, in order to atone for the guilt of fallen man, and restore sinners to a salvable state, by virtue of his merits and intercession for them.

To suppose, as some have done, that the agony, prayers, cries, and fears of our blessed Savior, as described by the evangelists,

DISS. evangelists, when engaged in that glorious
 LV.  undertaking of the redemption of mankind,
 were nothing more than the effects of
 that dread of natural death, which God
 has for wise reasons implanted in human
 nature, seems highly to derogate from the
 dignity of his person, and sink his cha-
 racter below that of many good men,
 when called to suffer in a righteous cause.
 Particularly the seven sons and their mo-
 ther, who were put to a most cruel death
 by king Antiochus¹. And several of those
 worthies mentioned by the apostle, He-
 brews xi. As likewise many Christian
 martyrs under Nero, and in later ages.
 Besides, it is said of our Savior in the same
 epistle, that, *for the joy that was set before*
him, he endured the cross, despising the
*shame*². Which representation of him
 would lead one to conclude, that those
 dreadful apprehensions, both before and
 under his sufferings, must have arisen from
 some more weighty cause than barely the
 fear of a natural death.

¹ 2 Mac-
cab. vii.

² Chap.
xii. 2.

LVI.

Anointing the sick with oil, in order to their recovery, as prescribed by St. James, limited both as to time and persons.

THE direction given by the apostle ^{D I S S.} James is as follows: *Is any sick* ^{LVI.} *among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord¹. As the success of this is promised in the next verse, it must have been the effect of a miraculous power; and therefore limited to those times, in which miracles continued in the Christian church. And it seems most probable to have been practised only among the Jews, and designed for their conviction. For when our Savior sent the twelve apostles to preach the gospel among the Jews, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease². And in consequence of this it is said: They cast out many devils, and anointed with oil many that were sick, and healed them³. Now as it was the custom of the Jews to anoint sick ^{Chap. v. 14.} ^{2 Matth. x. 1.} ^{3 Mark vi. 13.} per-*

DIS S. persons with oil, as well as pray for their
 LVI. recovery; nothing could be better suited
 to convince them of the divine commission
 granted to the apostles, than to see that
 this ceremony, when used by them, never
 failed of success. But we don't find this
 mentioned in the commission given by our
 Savior to the apostles after his resurrection,
 when they were directed to *go into all* the
 world, and preach the gospel to every
 creature. But it is said, *these signs shall
 follow them that believe: In my name shall
 they cast out devils; they shall speak with
 new tongues; they shall take up serpents;
 and if they drink any deadly thing, it shall
 not hurt them; they shall lay hands on the
 sick, and they shall recover*¹. Direction is
 here given for laying hands on the sick,
 but nothing said of anointing them with
 oil. Nor do we find it was ever practised
 by the apostles upon the heathen, or used
 in any of the gentile churches. When
 Paul was at Melita, where the father of
 Publius was sick of a fever, *he prayed, and
 laid his hands on him, and healed him*².
 But no mention is there made of his anoin-
 ting him. As St. James therefore wrote
 his epistle to the converted Jews in the
 dispersion, this direction might in a par-

¹ Mark
xvi. 15,
17, 18.

² Acts
xxviii. 8.

particular manner be suited to them, as a D I S S.
LVI.
proper means to convince their brethren
of the truth of the Christian religion, as
it must have been attended with a mira-
culous power to render it effectual. But
as it was not practised among the gen-
tiles, it might not be so requisite to draw
their attention.

LVII.

*Who his own self bare our sins in his own
body on the tree? 1 Peter ii. 24.*

IT may here be inquired, What is D I S S.
LVII.
meant by the words, *bare our sins*?
The original expression is, τὰς ἀμαρτίας
ἡμῶν ἀνήνεγκεν. And the proper sense of
the verb ἀναφέρειν is to *bear* or *carry*, as a
person does a burden. But as sacrifices
were borne or carried to the altar, in order
to be offered upon it; hence in sacrificial
expressions this word by a metonymy of
the cause for the effect signifies to offer.
So when St. James speaking of Abraham
says, that, *He offered his son Isaac upon the
altar*, the word there used is ἐπένευκας.
And as the word *sin* in Scripture is often
put for *the punishment of sin*, so to bear
sin

D I S S. *sin* signifies to *bear the punishment of sin*,
 LVII. in the Old Testament, by the same trope.
 Thus Num. xiv. 33. *Your children shall bear your whoredoms, untill your carcasses be wasted in the wilderness.* Where the word in the Septuagint is ἀνόιστος.

AGREABLY therefore to this sense of the words, when St. Peter here says, that Christ *bare our sins*, his meaning may be, that *he bare the punishment of our sins*, or offered his body on the tree, as an expiatory sacrifice for our sins. In which he seems plainly to refer to Isaiah liii. 10. where it is said: *Thou shalt make his soul an offering for sin*, and v. 12. *He bare the sin of many.* Where the Greek word is ἀνένεγκε, as in Peter. And in the same sense may be taken that passage of St. Paul: *He hath*
 2 Cor. *made him sin for us, who knew no sin*.
 v. 21. And Isaiah liii. 6. *He laid on him the iniquities of us all.*

LVIII.

LVIII.

How are we to understand that passage of St. John: If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed? 2 Epist. v. 10.

THIS epistle has been more generally D I S S.
LVIII. thought to be written to a single person, a woman of distinction. Tho some indeed have imagined, that by *the elect lady* is meant the church of Jerufalem, called here *κυρία*, or *lady*, by way of eminency. But that sense does not seem to agree with the mention of *her children*; nor of *her elect sister*, and *her children*; nor with what is said v. 4. *I rejoiced greatly, that I found of thy children walking in truth.* For it could not be expected, but some honest Christians should be found in the church at Jerufalem. This interpretation therefore seems rather accommodated to a modern expreffion of *sons and daughters of the church*. Besides, had this epistle been written to a church, or body of people, it would more probably have been said v. 10. *Receive him not into your houses,*
Q
than,

D I S S. than, as it now stands, *into your house*. As
 LVIII. *St. Paul says to the Corinthians, speaking*
 to them as a body : *Have you not houses to*
 1 1 Epist. *eat and to drink in* ?
 xi. 22.

As the conveniency of public houses for the reception of travellers was not antiently so common, as it is at present ; this must have rendered hospitality more necessary. It is probable therefore, that this lady was very remarkable in that respect ; and more especially, as being a Christian, for her reception of such, who traveled either to propagate that doctrine, or upon other religious accounts. And this we find to have been the character of Gaias in the next epistle. Hospitality is frequently recommended in the *New Testament*. So particularly in the epistle to the Hebrews it is said : *Be not forgetful to entertain strangers* ² : And in the first to Timothy : *If she have lodged strangers* ³. Which expressions might principally respect Christians, tho not exclusive of others. But however there were some persons, whom the apostle here cautions that good lady not to receive, nor any ways to encourage ; who in v. 7. are called *πλάνοι* *deceivers*, and *ἀντίχριστοι* *antichrists* ; and described by their *not confessing* (or disowning) *that Jesus*

² Chap.
xiii. 3.

³ Chap.
v. 10.

Jesus Christ was come in the flesh. And in the preceding epistle they are represented as having been of the church, but left it ¹. So that they were probably persons, who had renounced Christianity, and were then endeavouring to corrupt others with their pernicious notions, which seems to be intimated in the other part of the caution given in this tenth verse: *Neither bid him God speed*; that is, neither receive him into your house, nor so much as afford him the usual salutation of wishing him well. For that is the meaning of the Greek word *χαίρειν*, as it is here used, and in the Acts ², and other places of the New Testament. So that the apostle here prohibits all intercourse, as far as possible, with such persons, who were known to be of that character; for otherwise the usual offices of humanity and goodness are every where encouraged and promoted to all indifferently by christianity.

AND it seems probable by St. John's former epistle, that there were many such apostates, whom he there calls antichrists, and describes by the character of their *not confessing that Jesus Christ is come in the flesh*, as before observed. Some interpreters indeed suppose, that he refers

D I S S. to certain heretics at that time, who did
 LVIII.

not deny that Christ appeared in the world, but that he assumed a corporeal substance; and therefore asserted, that he did not really suffer on the cross, but only seemed to do so. But there appears no foundation for this opinion from the epistle itself; for he opposes *the not confessing that Jesus is come in the flesh*, not only to the *confessing that he is come in the flesh*¹, but also to his *being the Son of God*², and *the Christ*³. Now those, who denied his assuming an human body, did not deny him to be *the Son of God*, or *the Christ*; and therefore they could not be the persons there spoken of. Others again imagine, that he alludes to persons, who themselves pretended to be the Christ, and whose names they likewise give us. But that seems inconsistent with the character, by which they are there described, of *denying that Christ was come in the flesh*; for surely they could not deny that they themselves were in the flesh. And tho they denied that our Savior was Christ, or the true Messiah; yet neither could they deny, that he came in the flesh. It may be thought most probable therefore, that what those deceivers are charged with, is a total de-

¹ Chap. iv. 2, 3.

² Ver. 15.

³ Chap. v. 1.

nial of the Christian faith. And as they might not (like deceivers in all times) openly avow their principles, till by insinuation they had prepared those they conversed with to receive them; this might make the apostle judge it the more necessary to caution those against them, to whom he wrote his first epistle; and particularly this good lady, whose charity and hospitable temper might more expose her to be deluded by them.

D I S S.
LVIII.

LIX.

What is meant by the white stone, and new name, mentioned Revelat. ii. 17?

THIS is a reward promised to the church of *Pergamos* in Asia, to encourage their perseverance in the faith and practice of the Gospel. All the promises made to the seven Asiatic churches, in this and the following chapter, seem to refer to a future state; and should therefore be explained in that sense. For they were not to be rewarded till they had gained the conquest; and the combat was to continue till their death. But as heavenly blessings are frequently in the Scrip-
Ver.
10, 11.

D I S S.
LIX.

DIS S. tures represented to us by sensible objects ;
 LIX
 so the rewards here promised are described by such things, as generally most ingage and captivate the minds of mankind. Such are pleasure, honor, power, and some other things of a like nature, that are here mentioned. Accordingly the promise made to the church of Ephesus is this : *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of*

Ver. 7. *God* ¹. And another promise made to the church of *Pergamos* is, that he who over-

² Ver. 17. comes, shall *eat of the hidden manna* ²,

³ Psal.
lxxviii.
26.

which the Psalmist calls *angels food* ³. So that here the object is pleasure, arising from the most agreeable entertainment.

But to the church of *Smyrna* it is said :

Be thou faithful unto death, and I will give

⁴ Ver. 10. *thee a crown of life* ⁴. And to the church of *Thyatira* : *To him that overcometh I*

⁵ Ver. 28. *will give the morning star* ⁵, that is, *the brightest glory* : agreeably to what is said in Daniel : *They, that turn many to righteousness, shall shine as the stars for ever and ever* ⁶.

⁶ Chap.
xii. 3.

Here the promised reward is glory or honor. But power is also promised to this church, for it is said : *He that overcometh, to him will I give power*

⁷ Ver. 26. *over the nations* ⁷.

BUT

BUT to come to the subject of the pre-^{D I S S.}
 sent inquiry, the words are these: *To him* ^{LIX.}
that overcometh will I give a white stone,
and in the stone a new name writen, which
no man knoweth, saving he that receiveth
it. This expression seems to allude to an
 antient custom among the Romans, by
 which they cultivated and preserved a
 lasting freindship between particular per-
 sons, and their families. The method of
 doing it was usually by a small peice of
 bone or ivory, and sometimes of stone,
 shaped in the form of an oblong square,
 which they called *tessera*. This they di-
 vided lengthwise, into two equal parts,
 upon each of which one of the parties
 wrote his name, and interchanged it with
 the other. And by producing this when
 they traveled, it gave a mutual claim to
 the contracting parties, and their descen-
 dents, of reception and kind treatment at
 each others houses, as occasion offered;
 for which reason it had the name of *tes-*
sera hospitalis ¹. And hence came the pro-^{1 See}
 verbial expression, *tesseram hospitalem con-*^{Phil.}
fringere, which was applied to those, who^{Transf.}
 violated their ingagements, as we learn^{Vol. xlv.}
 from Plautus in his *Cistella* ². But our^{N. 486,}
 translators, by rendering it a *white stone*,^{p. 226.}
 seem

DIS S. seem to have confounded it with the *cal-*
 LIX. *culus*, or small globular stone, which was
 commonly made use of for balloting, and
 some other occasions. The original words
 are ψῆφον λευκὴν, which do not specify
 either the matter or form, but only the
 use of it. And so the *Greek Glossaries*
 have ψῆφος *tessera*. By this allusion there-
 fore the promise made to the church of
Pergamos seems to be to this purpose ;
 that the faithful among them should here-
 after be acknowledged by Christ, and re-
 ceived into a state of favor and perpetual
 freindship. And to this sense the fol-
 lowing words very well agree ; which de-
 scribe this *stone*, or *tessera*, as having in it,
a new name writen, which no man knoweth,
saving he that receiveth it. For as the
 name in the Roman *tessera* was not that
 of the person, who wrote it ; but of his
 freind, who possessed it, so it was only
 known to the possessor, who doubtless kept
 it both privately and with great care, that
 no other person might injoy the benefit of
 it, which was designed only for himself,
 and his family.

LX.

And he hath on his vesture, and on his thigh, a name writen : *King of Kings, and Lord of Lords.* Revelat. xix. 16.

D I S S.
LX.
THUS Christ is here described, as a general at the head of the armies of heaven, about to ingage his enemies ; whom he is presently afterwards said to subdue. It appears to have been an antient custom among several nations to adorn the images of their deities, princes, victors at their public games, and other eminent persons, with inscriptions upon them, expressing either the characters of the persons, their names, or some other circumstance, which might contribute to their honor. And to that custom the description here given of Christ may possibly have some allusion. There are several such images yet extant, with an inscription writen either on the garment, or one of the thighs ; which seems to favour the opinion of those interpreters, who apprehend, that St. John here uses the figure *bendiades* ; and that the meaning of the words, *on his vesture, and on his*

DIS S.
LX.

his thigh, may be, on that part of his vesture, which lay on his thigh. And as those inscriptions are placed on the upper garment, Grotius seems very justly to explain the words, ἐπὶ τὸ ἱμάτιον, by, *super paludamentum suum imperatorium, ut potentia ejus in ista victoria manifeste ab omnibus conspici queat.* The use of this figure is not uncommon with antient writers, and we meet with several instances of it in the New Testament. Thus it is said, *that the preist of Jupiter brought oxen and garlands unto the gates, that is, oxen adorned with garlands*¹. And St. Paul says of himself: *For the hope and resurrection of the dead I am called in question, meaning, for the hope of the resurrection*². But as a further confirmation of this sense of the passage in the Revelation, it may not be improper here to describe briefly several remarkable figures of that sort, which are yet extant.

¹ Acts
xiv. 13.

² Chap.
xxiii. 6.

HERODOTUS mentions two figures of *Sesostris*, king of Egypt, cut upon rocks in Ionia, after his conquest of that country, with the following inscription cross their breast, extending from one shoulder to the other: Ἐγὼ τήνδε τὴν χώραν ὥμοισι τοῖσι ἐμοῖσι ἐκλήσάμεν³. Gruter has published

³ Lib. ii.
cap. 106.

lished a naked statue, made of marble, and supposed to represent the *Genius* either of some Roman emperor, or of Antinous, who was deified by Hadrian, with an inscription on the inside of the right thigh, which is written perpendicularly in Roman letters, and contains the names of three persons. And near the statue, on the same side of it, stands an oval sheild, with the names of two other persons, written round the rim, in letters of the like form ¹. But as there is nothing further remarkable in these inscriptions, it is not necessary to transcribe them. In the Appendix to Dempster's *Etruria Regalis* ², is a female image of brass, clothed in a loose tunic down to the feet, with a shorter garment over it, on the right side of which is a perpendicular inscription in Etrurian characters, extending partly on the lower garment. This figure, from the diadem on the head, and other circumstances that accompany it, Philip Bonarota, the editor of that work, supposes to have been designed for some *Etrurian deity*. The inscription upon this image, and some following ones written in the like character, are here omitted, as no one hitherto has attempted to explaine them. Montfaucon

has

D I S S.
LX.¹ Pag.
DCCCLXXXIX.
num. 3.² Tom. ii.
tab. 93.

D I S S. has given us a male image of the same
 LX.

metal, dressed in a tunic, and over that another vestment somewhat like a Roman *toga*, reaching to the middle of the legs, on the bottom of which is an Etrurian inscription written horizontally¹. But that figure has a different attitude in Dempster².

¹ *Antiq.
 explic.
 Tom. iii.*

pl. 39.

² *Tom. i.*

tab. 40.

The like may be said of another *female statue* of marble, clothed in a long tunic, and over that a *palla*; which falling from the shoulders on the side of each arm, forms a *sinus* below the breast, where it has on its edge an Etrurian inscription, which runs in a curve line across the body; as it is represented in Montfaucon³. But

³ *Ibid.*

pl. 40.

in Dempster the inscription appears on that part of the *palla*, which covers the right arm, and is more legible than the former⁴. There are likewise in both

⁴ *Ibid.*

tab. 42.

those writers two male figures crowned with laurel, which Montfaucon calls *combatants*, as the laurel was an emblem of victory. But Bonarota takes one of them for an image of *Apollo*, which has a chain round the neck, a garment wraped over the right arm, and a bracelet on the left, with half boots on the legs; and the rest of the body being naked, has an Etrurian inscription written downwards in two lines,

on

on the inside of the left thigh. The other ^{D I S S.}
figure has the lower part of the body ^{LX.}
clothed in a loose vestment, with an in-
scription upon it, over the right thigh,
perpendicularly written in Roman letters;
which Bonarota has thus expressed in a
more distinct manner, than they appear
in Montfaucon: POMPONIO VIRIO
I^r. To these may be added from Mont-
faucon a marble statue of a naked *comba-*
tant, with a fillet about his head in token
of victory. It is drawn in two views,
one exhibiting the back, and the other
the fore part of the body; the latter of
which has in Greek letters the name
ΚΑΦΙΣΟΔΟΡΟΣ, for ΚΑΦΙΣΟΔΩΡΟΣ, per-
pendicularly inscribed on the outside of
the left thigh; and the former the name
ΑΙΣΧΛΑΜΙΟΥ, in the like characters and
situation, on the right thigh; which to-
gether make one inscription, signifying
*Caphisodorus filius Aeschlamii*². It may
suffice to mention only one figure more of
this sort, which occurs both in Montfaucon
and Dempster; and that is a brass image
of a boy sitting, with a *bullā* hanging at
his breast, a bracelet upon each arm and
leg, a bird in his right hand, and an in-
scription in Etrurian characters, begining
at

^{pl. 157.}
^{Dempst,}

^{Tom. i.}

^{tab. 24.}

^{Tom. ii.}

^{ad fin.}

^{§. 43.}

^{Ibid.}

^{pl. 158.}

D I S S.
LX.

at the upper part of his right thigh on the inside, and descending to the middle of his leg. This is supposed by Dempster to be one of those images, which were consecrated to the *Lares*, when boys arrived at the age of puberty¹.

¹ Montf.
Ibid.

pl. 40.

Dempst.
Tom. i.

tab. 45.

By the account here given of these figures it appears, that the inscriptions upon such of them, as have been transcribed, were designed for the honor of the persons, to whom they relate, according to their different characters. And it seems but reasonable to suppose the like, with regard to the rest. That of *Sesostris* was plainly intended to represent the extent of his conquests, and those of the *combatants* to preserve the memory of their victories in those public exercises. As St. John therefore in several passages of his *Revelation* evidently alludes to other national customs, in order to illustrate the sublime and divine subjects, upon which he there treats; why may he not be thought to have done the like in this also. With regard to the number and situation of the inscriptions, we find but one upon each of the figures above described, and that either upon the garment, or the naked thigh: except only the two figures of

Sesostris; as to which the historian has not informed us, whether they were naked or clothed. Montfaucon in his explication of the two *combatants*, one naked, and the other clothed, as described above, has the following remark: *Si sacra profanis admiscere liceat, haec aliquatenus referri possunt ad hunc Apocalypsis locum, 19. 16. ubi de Domino N. J. Christo victore dicitur: Et habet in vestimento et in femore suo scriptum, Rex regum et Dominus dominantium. Haec itaque in femore scriptura signum erat honoris et victoriae.* By which last words he seems to distinguish the writing on the thigh from that on the garment, as if St. John had meant two different inscriptions. And the like may be said of Grotius, who after he has explained the words ἐπὶ τὸ ἰμάτιον in the manner before recited, interprets ἐπὶ τὸν μηρὸν,, which follow, by *in capulo ensis, qui pendebat ad femur*, plainly taking this for a different inscription from the former. But why may we not understand this passage in the figurative sense, and conclude that one inscription only was intended by it, answerable to what has been shewn in relation to the several figures already described?

D I S S.
LX.

D I S S.
LX.

tion, as St. John had just before represented Christ as sitting upon a white horse, and in this passage as arrayed in the habit of a general; the inscription may be conceived as placed horizontally on the lower part of his *paludamentum*, or *cloak*, like that on the *toga* of a male figure mentioned above: for as the general's cloak was but a short garment, that part of it, which contained the inscription, would naturally rest upon his thigh, when on horseback. But to suppose another inscription exactly of the same form written upon the naked thigh, seems neither so agreeable to antient custom, nor suitable to the supreme dignity of the person there described.

LXI.

How far a change was made in the religious observation of the Jewish sabbath, to that of the first day of the week, at the beginning of Christianity.

D I S S.
LXI.

THAT Christian assemblies met together for public worship on the first day of the week in the time of the apostles, appears from some passages in the

the New Testament. Thus it is said of ^{D I S S.} the Christians at Troas : *Upon the first day* ^{LXI.} *of the week, when the disciples came together to break bread, Paul preached unto them*¹. That this was not an occasional¹ ^{Acts} meeting, but the stated time, at which^{xx. 7.} Christians then used to meet for religious worship, is shewn by Dr. Whitby, in his *Annotations* on that place. Again, the same apostle writing to the Corinthians sais : *Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come*². The words, which² ^{1 Epist. xvi. 2.} we translate, *upon the first day of the week*, are in the original, *κατὰ μίαν σαββάτων*; and may be rendered, *every first day of the week*, or *the first day of every week*, in a distributive sense. So Demosthenes uses *κατὰ μῆνα* for *every month*; and *κατὰ ἑορτήν* signifies *every feast*³, and³ ^{Mark xv. 6.} *κατὰ ἄνδρα*, *man by man*, in Plutarch. But Beza observes here, that Basil joined these words, *upon the first day of the week*, to the preceding clause, which he reads thus : *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye, upon the first day of*

R

the

D I S S.
LXI.

the week. According to this reading the following words will express, not what he advises to be done that day, but previously the week before, in order to prepare for the collections, which were to be made at their usual meetings for public worship on the first day of every week. By that distinction of the two verses the difficulty would be avoided, which seems to arise from the apostle's advising them to settle their affairs on the day of their religious meetings, and bring thither a suitable proportion of their gains, agreeably to the obvious meaning of this verse in its usual connection with the former.

BESIDES, that a particular regard was then paid to that day, is manifest from its being called by St. John Κυριακή ἡμέρα, *the Lord's day*, when he says: *I was in the Spirit on the Lord's day*¹. And that name is likewise given it by several of the most early writers after the times of the apostles, as Justin Martyr, Ignatius, Origen, Tertullian, and others; who also take notice of it as the stated day, on which were held their public assemblies for religious worship. Nor is it generally doubted, but that Pliny meant that day, in his epistle

¹ Revelat.
i. 10.

to the emperor Trajan, when speaking of the Christians he says: *Quod essent soliti stato die ante lucem convenire*¹. And it is commonly allowed to have received that appellation, from Christ's having risen from the dead, and completed the work of our redemption, on that day. In commemoration of which it took place of, and was to succede the Jewish sabbath, in the Christian church. And in like manner the eucharist is called *κυριακὸν δεῖπνον*, the *Lord's supper*; which, in commemoration of the death of Christ, was substituted in the room of the Jewish passover.

BUT it does not appear, that the apostles did by their writings expressly appoint any stated day to be set apart, and observed as sacred, for the public exercise of religious worship². They seem to have thought it sufficient to introduce the observation of the first day of the week by their own practice, and that of the churches in their time, as a pattern for succeeding ages. And indeed to have in an authoritative manner enjoined that day, with the abolition of the Jewish sabbath, must have given the greatest disgust to those of that nation, who had imbraced the Christian

D I S S.
LXI.
Lib. x.
Ep. 97.

² See Dr. Lardner's credibility of the Gosp. Hist. Par. ii. vol. 8. p. 363, 364.

DIS S. religion ; nor can it be supposed, they
 LXI. would ever have complied with it. Besides, the appointing any one day of the week to be so observed, as a necessary duty, seems not to have been consistent with the state of those times, with respect to the Christian slaves, to whom they appear to have had a tender regard. For as in most nations, so particularly by the Roman law, slaves were considered as their master's property, like the rest of their goods and chattels ; and they had the power of life and death over them, till the reign of the emperors Hadrian and Antoninus Pius. The former of whom, as we learn from Spartian, *Servos a dominis occidi vetuit, et jussit damnari per judices, si digni essent*¹. And by a constitution of the latter, *Qui sine causa servum suum occiderit, non minus puniri jubetur, quam qui alienum servum occiderit*². And a rescript of the same emperor, with another of Hadrian, is there mentioned in favor of slaves³. The former of which rescripts is again recited by Justinian⁴. As this relaxation therefore of the Roman law, with regard to slaves, was not made till the second century of Christianity, nothing could well have raised

¹ In vit.
Hadrian.
cap. 18.

² L. 1.
ff. de his
qui sui vel
alieni juris
sunt.

³ L. 2.
ibid.

⁴ Inst.
lib. i.
tit 8.
§. 2.

a greater prejudice in the minds of men against it, than for the apostles to have occasioned such a damage to their property, as to deprive masters one day in seven of the labor of their slaves, by in-joining those duties upon them, which would be inconsistent with it. Nor does it appear consistent with the several directions given to slaves by the apostles, relating to their behaviour towards their masters. As that of St. Paul: *Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ*¹. And again: *Let as many servants, as are under the yoke, count their own masters worthy of all honor; that the name of God, and his doctrine, be not blasphemed*². And in like manner St. Peter³ 1 Tim. also: *Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward*³. Such in-³ 1 Epist. junctions as these, contrary to their obli-^{ii. 18.} gation of attending the public worship in Christian churches, must have been very discouraging to slaves, and especially as their compliance with the latter might very probably have cost many of them

D I S S. their lives. For these reasons therefore it
LXI.

may be apprehended, that the apostles gave no such directions for the setting apart any particular day to be necessarily devoted to divine service, as might interfere with the rights of society; but left the observation of it from the practice of the first churches to be continued in such a manner, as the different circumstances of times and persons might afterwards permit.

LXII.

LXII.

*Voces λεπτὸν et κοδράντης apud evangelistas
pro minima nummorum specie promiscue
usurpari videntur.*

MARCUS evangelista de paupere D I S S.
LXII.
vidua, quae inter alios pecuniam
in fiscum conferebat, verba faciens, in
hunc modum rem narrat: Καὶ καθίσας ὁ
Ἰησῆς κατέναντι τῆς γαζοφυλακίας, ἐθεώρει πῶς
ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον·
καὶ πολλοὶ πλῆστοι ἔβαλλον πολλὰ. Καὶ ἔλ-
θῃσα μία χήρα πτωχή ἔβαλε λεπτὰ δύο, ὃ ἐστὶ
κοδράντης¹. Ubi nostri interpretes vocem ¹ Cap.
xii. 41, 42.
χαλκὸν Anglice vertunt *money*; in margine
vero explicandi causa apponunt: *A peice
of brasse money.* Et in proximo commate
λεπτὰ δύο reddunt *two mites*; sed in mar-
gine iterum adjiciunt: *It is the seventh
part of one peice of that brasse money.*
Verum antea, cum verba ista in eodem
evangelista, μὴ εἰς τὴν ζώνην χαλκὸν, tran-
stulerint, *no money in their purse*; in mar-
gine adscribunt: *The word signifieth a peice
of brasse money, in value somewhat less than
a farthing; but here it is taken in general
for money*². At nulla sane ratio apparet, ² Cap.
vi. 8.

D I S S. cur non hic iterum pro quovis aereo num-
LXII.

mo pariter accipi debeat. Etenim quum dixerat evangelista, de populo generatim loquens, βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον; de locupletibus statim adjicit, ἔβαλλον πολλὰ, hoc est, νομίσματα: nam si ad vocem χαλκὸν, ut certum aliquod nummi genus denotantem, spectasset, non πολλὰ sed πολλὰς eum fuisse dicturum credere licet.

Apud Graecos quidem nummum eo nomine appellatum in usu fuisse, ejusque valoris, quo hic ab interpretibus nostris describitur, veteres quidam auctores ab Hosto

¹ Hist. rei
numm. vet.
lib. iii.
c. 10.

laudati ostendunt¹; sacri vero scriptores eo sensu nusquam usurpasse videntur. Porro cum interpretes nostri vocem λεπτὸν, Latine *minutum*, ut septimam χαλκῆ partem mox describunt, Suidae auctoritate id faciunt, qui sic explicat: Ὁβολὸς παρὰ Ἀθη-

² In voce ναίσις ἔξ ἑσσι χαλκῶν, ὁ δὲ χαλκῆς λεπτὰ ἔπτα².
³ Ὁβολός.

Neque a communi omnium fere interpretum sententia discedunt, cum postrema ista Marci verba, ὁ ἑσσι κοδράντης, Anglice convertunt, *which make a farthing*; quasi duo minuta unum quadrantem valore conficerent. Atque ita fane Hesychius: Δύο λεπτὰ κοδράντης εἰς, ex loco forsan, de quo nunc agitur, perperam intellecto. Quis enim sibi persuadere poterit, usu unquam venisse,

ut

ut duo *minuta* pro uno *quadrante* permu-
tarentur? Nam cum drachma et denarius,
quorum alter Graecus alter Romanus ar-
genteus erat nummus, in commerciis ex-
ercendis ut pari inter se valore commutari
solerent; vix fieri potuit, ut duo minuta,
quae sextam tantum et vigesimam supra
centesimam drachmae partem conficiebant,
eiusdem aestimationis ac quadrans, qui de-
narii partem quadagesimam continebat,
haberentur. Rem vero ita se habuisse, ex
drachmae denariique in aereos minoris
pretii nummos apud utramque gentem par-
titione, manifestum erit. Drachma enim
apud Graecos in sex obolos; qui, ut ex
Suida jam ostensum fuit, in sex chalcos;
atque is iterum in septem minuta divide-
batur: quod tenuissimum nummi genus
erat, utpote qui ad ducentesimam et quin-
quagesimam secundam drachmae partem
minueretur. Quare duo minuta, ut jam
dictum fuit, centesimae ac vigesimae sex-
tae parti valore aequalia fuisse apparet.
Denarius autem inter Romanos decem
asses valebat, quorum singuli quatuor te-
runcios, vel quadrantes, continebant:
unde quadrantem quadagesimae denarii
partis valorem habuisse constat. Doctissi-
mi igitur Castalionis interpretatio accura-
tior

DISS. ^{LXII.} tior esse videtur, qui totum hunc Marci
 locum ita convertit: *Sedens autem Iesus e
 regione fisci spectabat, ut multitudo conferret
 aes in fiscum. Ac multis divitibus multa
 conferentibus, venit quaedam vidua pauper,
 quae duos teruncios contulit. Est autem
 teruncius idem quod quadrans. Etenim
 λεπτὸν pro eodem nummo ac quadrante,
 vel teruncio, fuisse acceptum ex collatione
 Matthaei evangelistae cum Luca liquebit;
 ubi de eadem re utroque tractante, prior
¹ Cap. v. vocem κοδράντην ¹, posterior λεπτὸν ² adhibet.
^{26.}
² Cap. xii. Evangelistae igitur, de Romana pecunia
 59. loquentes, cum minimam ejus partem sig-
 nificare vellent, his appellationibus pro-
 miscue usi fuisse videntur. Quadrantem
 enim eo tempore ex aereis Romanorum
 nummis minimum fuisse (ut λεπτὸν apud
 Graecos) Plutarchus his verbis nos docet:
 Τὸ λεπτότατον τῆ χαλκῆ νομίσματος κοδράντην
³ In vit. ³ ἐκάλεον ³. Non καλῶσι dicit, quasi rem no-
 Ciceronis. vam indicans, et quae sua demum aetate
 ortum habuerat; sed ἐκάλεον ad Ciceronis
 scilicet tempora respiciens. De Clodia
 autem loquitur, quae, ut ait, Κοδραντία
 per contumeliam vocabatur. Quanquam
 itaque Lucas eandem de vidua paupere
 historiam narrans, δύο λεπτά tantum me-
 moret; nequis tamen pro minimis Grae-
 corum*

corum nummis eo nomine insignitis capiat, DISS.
verbis ὁ ἐστὶ κοδράντης apud Marcum adjectis XLII.
satis provisum fuisse videtur. Atque in
hunc sensum verborum constructio nos du-
cit; alioquin enim non ὁ, sed ὁ ἐστὶ κο-
δράντης, ut credere fas est, dixisset. Pro-
inde quae ab uno evangelista plenius ma-
gisque explicate tradita fuerunt, ab alio
deinceps brevius et strictius narrata haud
semel invenimus.

F I N I S.

ERRATA.

Page viii. line 2. read *Meribab*
 x. l. 6. from the bottom,
 r. *Gergesenes*
 xii. l. 1. r. second temple

Page 5. line 5, 6. read *Ararat*

15. l. 6. ἐκδικησιν
 18. l. 6. Rameses
 22. l. 7. Xenophon
 23. l. 10. Meribah
 52. l. 9. of time
 59. l. antep. ἐπ' αὐτοῖς
 66. l. 21, 22. prevent any mis-
 construction
 83. l. 5. in the way
 87. l. 24. r. Joseph
 89. l. 9. no comma's
 93. l. 15. Revel. xvi. 15.
 97. l. 4. respect
 99. number 2 in marg. read
 Chap. iv. 13.
 107. l. 10. Syrophenician
 margin. Gal.
 123. l. 15. up, They
 l. 17. days?
 124. last line of 1st paragraph,
 Herod?
 127. marg. xiv. 30, 72.
 131. marg. passionem Christi
 145. l. 7. σινδόνι
 l. antep. Acts x. 11.

Page 152. l. 18. received, he broke
 153. marg. princip.
 158. l. 22. descent?
 159. l. 2. dispersion?
 l. 6. denotes
 160. l. 6. Lord?
 161. l. 14. 215. lin. ult. χριστῷ
 169. l. 3. signify either an hu-
 man voice or
 180. l. 8. law?
 194. l. 13. ἀποθανόντων
 196. l. 8. body?
 l. 14. Revelation
 201. l. 10. Bas
 205. l. 4. from the bottom,
 how large a letter
 206. l. 13. δηλοτικόν
 l. 14. ἀμορφία
 208. l. 11. attention?
 213. l. 8. *Pbrynichus*
 215. l. 4. uses the verb, from
 l. 6. χεῖρας
 216. l. 5. δὲ
 218. l. 4. dento a
 223. l. 11. tree
 225. l. 14. of,
 226. l. 15. Gaius
 234. lin. ult. ἐκτετάμενην
 238. l. 24. also?

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Ward, John

Dissertations upon several Passages of the sacred scriptures

London 1761

Exeg. 1172 m

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